

Antichrist's Armour-Bearer disarm'd;

OR, THE
CHRISTIAN PEOPLE'S
ANSWERS and REMARKS
ON

A Pamphlet, intituled, *The Christian
People's Testimony made more pu-
blick, &c. By Jugglar Logan*

CONTAINING

A short VINDICATION of the SA-
CRED GROUNDS of their Right to chuse
and call their own PASTORS; and a just
DEFENCE of their Conduct and
Management in the Affair of their said
TESTIMONY, so much quarrel'd
by the foresaid Author.

Ezek. xxxiv. 4. --- *But with Force and with Cruelty have ye
ruled over them.*

Acts xx. 29. --- *Grievous Wolves shall enter in among you,
not sparing the Flock.*

1 Pet. v. 8. *Neither as being Lords over God's Heritage.*

Acts xiii. 10. --- *Wilt thou not cease to pervert the right Ways
of the Lord?*

Acts xxiii. 3. --- *God shall smite thee, thou whited Wall.*

Isa. xxviii. 14. *Wherefore hear the Word of the Lord, ye scorn-
ful Men that rule this People.*

EDINBURGH,

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And in Answer to the

OF THE

CHRISTIAN PEOPLE

ANSWERS AND REMARKS

ON

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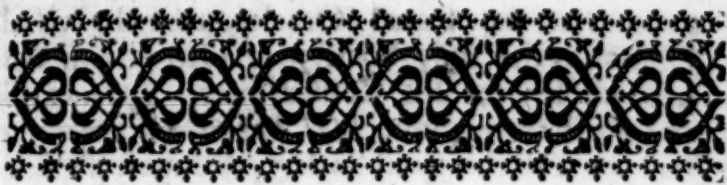
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Antichrist's Armour-Bearer disarm'd, &c.



IT is beyond Debate with us, That our Lord Jesus Christ, the sole Founder of the *Gospel-Church*, and Builder thereof on himself, as the alone Foundation laid in Zion, hath compleated her, in her *Being, Constitution, Laws and Government*; which State can admit of no supposable Defect, to be supplied by the Wisdom, and pretended Authority of Men, without the highest Reflection on the Honour of God, and Impeachment of the Wisdom of her supreme Head and Lawgiver. If then the *Gospel-Church*, this *City of the great King*, be compleat, as to that State, designed to her by God, while Militant upon Earth; and that all her Ordinances, Rule, and Policy, are of Divine Institution; then it must undeniably follow, that her Original is from Heaven, and not from Men; and therefore wholly exempted from the Will and Authority of Men, to make Alterations, or Innovations in her Constitution, as may prove most

subservient to Mens carnal Interests. It is clear
 to us from the sacred Oracles, that the visible
 Church is the only Society of Men whom God
 hath chosen for his Confederates, *Psal.* xlvii.
 and xlviii. throughout, *Psal.* cxxxii. 13. and there-
 fore must be the freest Society, and most dignified
 in Point of Privilege, of any Society upon Earth :
 How highly criminal then must it be, in any
 Sett of Men, whether apostatizing Churchmen,
 or secular Powers whatsoever, to invade, or
 alienate any of her Immunities and Rights, pur-
 chased to her, at the costly Rate of the shed
 Blood of the eternal Son of God? who came to
 the World, not only to ransom her from the
 Curse of a transgressed Law-covenant, the Do-
 minion of Sin, and the intolerable Yoke of
Jewish Prescriptions ; but also to free her Con-
 science from Subjection to the Laws, Com-
 mandments, and Impositions of Men, repugnant
 to the Laws of her supreme Head. As we look
 upon it to be a Robbery of the grossest Nature,
 yea, an invading God's Throne, for any Mortal
 to usurp any of the Church's Rights; so we cannot
 but look upon such, who stand under a Profession of
 Faith in, and Subjection to the Lord Jesus ; who
 yet count light of, and look upon their Christian
 Privileges as a Matter of Indifference ; or such,
 as dare to make any *Simoniackal* Merchandice of
 what is not in their own Power to give away,
 to be so many profane *Esau's*, and Tramp-
 lers under Foot the Blood of the Son of God, the
 ransoming Price of the Church's Privileges.
 This awful Consideration may be an enforcing
 Excitement to every Confessor of our Lord Jesus
 Christ, earnestly to contend for, and firmly
 to hold fast, every Branch of their Christian
 Rights

Rights and Liberties, wherewith Christ hath made them free: A Duty never more necessary and incumbent, than at this present Juncture, when the Rights of the Christian People are so avowedly impugned by a Sett of Churchmen among us, calling themselves *Presbyterians*, but falsely, affecting a Domination and Preheminency over the Lord's Heritage; who, to gratify their Ambition and Avarice, nothing less will satisfy them, than to have the Rights and Liberties of the Church in their own Possession, and at their sole Disposure, to cut and carve therein at Pleasure: And, tho' professedly *Protestants*, yet are not ashamed to revive the old exploded Arguments of *Jesuits*, and high-flying *Prelatists*, to support their Sacrilegious Usurpations, and the Defence of an *Antichristian Patronage*, whether Laick, or Ecclesiastick; so infringing of the Church's Property, and privative of her inherent Right to chuse her own Office-bearers; to deprive her of which, (which yet is not in the Power of Men, or Angel, lawfully to do) were to lay her under a more servile Yoke, and render the most free and renowned Society upon Earth, basely inferior to any civil Corporation (out of Slavery) which claims it as their inherent Right to chuse their own Servants. What, next to professed Popery or Prelacy, can more convincingly demonstrate the Degeneracy, and Apostacy of the major Number of the Office-bearers of this Church, from the known Principles of our renowned Reformers, both earlier and later? who, among other Points of Reformation-Doctrine, they drew from the pure Fountain of the Holy Scriptures, taught, and asserted from

clear

clear Scripture-Grounds, That the Christian Peoples Right, to chuse their own Pastors, is of Divine Institution; as we have made sufficiently evident in our *Testimony* from the first and second Books of Discipline, and from other Writings of our own domestick Divines; from whom we also learned, as a Point well-warranted from Scripture, That such is the Relation between a Church and its Pastors, that no human Law or Order can constitute without their own voluntary Consent: And that this Divine Right was for many Ages, in the primitive Times, sacredly maintained in the Churches.

If this Point, then, be a Part of that Profession of the Gospel and Reformation Doctrine we are indispensibly bound, by the Law of the Church's sovereign Head, and our most solemn National Engagements, to avow and maintain; then we see not how we could be answerable to the great God, justifiable in our own Consciences, or to Posterity, to yield to such a plain and open Entrenchment upon the Crown and Prerogative of Jesus Christ (as the Spoiling of his Members and Subjects of so dear and tender a Privilege would natively infer) by declining or omitting to testify against such an Encroachment, so very pernicious to the Interest of the Gospel, and our spiritual Concerns; especially at such a Time, when we saw the Antichristian Patronage so universally gone in to, supported, and vigorously concurr'd with by the leading Men of the supreme and subordinate Judicatories of this Church. And, as if this were not Hardship enough to the poor Followers of Christ, there must be yet a heavier Yoke wreath'd about our
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Necks by the Force of an Ecclesiastick Law, intirely divesting the Christian People of their Right elective of their own Pastors, and transferring and confining the said Right to Heritors and Elders, without any other Qualification, or further Limitation, than that of simply being *Protestant*; tho' it be notourly known, that the Plurality of the first Rank are declared Enemies to the true Presbyterian Constitution, and impatient of the strict Discipline of Christ's House, who will not fail to use their utmost Efforts, by vertue of this sacrilegious Grant, so illegally made to them, to have all such vacant Parishes, wherein they can pretend the remotest Interest, planted with such a Sett of Pastors, as they can rely on, for supporting them in the promoting such Interests, as are incompatible with the Honour of Christ, the Light of the Gospel, the Welfare of Religion, the Peace and Unity of the Church, and even the Tranquillity of the whole Nation. We therefore, looking upon this Deed of the supreme Court of this Church to be attended with most ruining Consequences of all that is dearest to us as Christians, were compell'd, from Views of the dismal Tendency thereof, to lay the Complaints contain'd in our *Representation* and *Testimony*, too well grounded, before the late General Assembly, *May* 6th 1732, not only for the Exoneration of our Consciences, but to let the World and Posterity know, that there was yet a Remnant in the Bosom of this Church, contending for, and refusing, either through a sinful Silence, or tacite Consent, to desert, and perfidiously to surrender any Branch of our Reformation-Principles, which no Authority, Civil

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or Ecclesiastick, can bind us to part with; for we have not so learned Christ, as to exalt the Authority of Men above the Authority of God, and subject to such Laws of Men as are so plainly opposite to the Laws of Christ, the Church's alone Head and Lawgiver: Among which Laws of Men we class the foresaid Act of Assembly, which we cannot help thinking to be an artful Contrivance of ill-designing Men, to bear down any Remains of a covenanted Reformation, and all such as are Asserters thereof; which may gradually issue in the Reduction of this National Church under her former Bondage to the *Roman Antichrist*, and the Banishment of Christ and Gospel-Light out of our Borders. Who can but see this to be the native Result of the said Act, whereby the Right of *popular Election*, and settling of vacant Parishes through the whole Land, is lodg'd in the soul Hands of such Men, as will with an undoubted Pleasure improve their Power to promote the Interest of their Harlot-Mother, the Church of *Rome*? What sorrowful and melancholly Views may not hence cast up to all the Lovers of our Zion, let the Unprejudiced judge.

After emitting of our Testimony against the Defections of this Church, and her Encroachments upon the Headship of Christ, and the Rights of his Subjects; we had no further Resolution to have appeared in Print, had not a certain Pamphlet come to our Hand, bearing the boasting Inscription, viz. *The Publick Testimony of above 1600 Christian People, against the Overture of the Assembly 1731, made more publick, and set in its due Light: Being a full*
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Confutation of their Arguments adduced for the Divine Right of popular Elections. And we understanding that the Author bears the Office of a Presbyterian Minister in this Church, we thought ourselves the more concerned to examine the Grounds of his Triumph, wherewith his Performance is frontispie'd; but, upon Perusal, we finding the Bulk thereof swell'd with virulent and unjust Calumnies, nauseous Reflections, Banter and Derision, and perverse Cavilling (which appears to be his prime Accomplishment and Master-piece) in lieu of solid Argumenting, and the Whole of the Performance larded with ja lothsom Exalting the Works of his own Hands, put us in some Demur, whether to pay him so much Regard, and give ourselves so much Trouble, as to make our Animadversions upon so rancorous an Essay, for overturning the Grounds of *popular Election*, and depressing the Lord's little Ones, so very contemptible in this Man's Eyes: Yet, seeing some of a superior Rank found themselves interested to plead for, and defend the Rights of the Christian People, so zealously impugn'd by this Man, who we persuade ourselves is no Presbyterian in Principle, (at least) as to this Point, which he endeavours with all his Might to overthrow, by Arguments borrowed from *Romish* and *Prelatick* Champions, which Thing durst not be so openly avowed once a-Day in the reformed Church of *Scotland*, under Pain of the highest Church-censure: But the tolerating of such a barefac'd Pleading for a Popish, Prelatick, and Antipresbyterian Principle, as this Man dares now contend for, says to us, That true Presbyterian Principles are

worn out of Request among the far greater Part of our Church-guides, who have little more than the Name, which were greater Ingenuity in them plainly to disclaim, because of the convincing Inconsistency of their Actings with the Profession thereof. As the Tree is known by its Fruits, and the Lion by his Paw; so this Man with his Fraternity, by their Deeds, convince us, that they are gone off the Reformation-footing, intending to enslave those whom our Lord has made free to their Eraslian Tyranny.

Altho' we are very well satisfied with the Performances of the very Reverend Mr. *John Currie*, and the honourable Gentlemen, as a sufficient Vindication of the Christian People's elective Right, and a full Confutation of our Adversary's Pleading against the same; yet, upon mature Deliberation, we judged it expedient to speak something in our own Vindication from the groundless Calumnies and Misrepresentations of our enraged and cruel Persecutor, lest he should glory over us, as a People incapable to make any Cognition upon his Performance, in his own Conceit unanswerable.

He must give us Leave to tell him, That notwithstanding of all the blustering Sophistry he is Master of, and all the Engine he has exerted, to obscure, weaken and overthrow the Scripture-proofs, adduced in our Testimony, for confirming the Point of popular Election; yet we find them still standing (like *Joseph's* Bow) intire in their Strength. Moreover, it does not a little confirm the Truth of this Point to us, that the same Weapons have been used for the Defence thereof, by a Cloud of the brightest Witnesses and

and shining Lights, that have appeared in the Church of Christ, since the Apostles Days, before whom, we should think, if he be a Protestant, Modesty at least would oblige him to veil his Face : But seeing we find him among the Herd of Popish Advocates, disputing against this Protestant Principle, we are the less moved with his vain Essay ; only we are sorry that Popery should be allowed in a Protestant Church, to display itself under a Protestant Presbyterian Mask.

The principal Intent of our Appearance now in Publick, being to wipe off these false and ungrounded Calumnies he chargeth us with, and vindicate ourselves with the more Sober-minded ; we shall be the more brief upon the argumentative Part of his Book, that being so amply digested by the above-said Patronizers of our Claim of Right : Therefore we shall satisfy ourselves with some short *Remarks* upon some of his Arguments, for invalidating our Scripture proofs, for grounding the Right of popular Election, in this Section ; leaving our Remarks upon the Raillery, Banter, and Calumnies of his worthy Performance, unto a Section by itself. It is not our Expectation, that what can be advanced by us, will either reach the Conviction of our Adversary and his Party, or silence their further Jangling ; but, if it prove in any Measure satisfying to the Sober-minded, we attain our intended End.

The first Thing in this Section, we think ourselves concerned in to advert to, is what he confidently asserts near the Close of the 26th Page of his Book, *viz.* " That there is no Manner of Foundation for our pretended Right of popular Election : For (says he) if there be any

“ such Right, it must be either a Divine natu-
 “ ral, or a Divine positive. 1. It is not a Di-
 “ vine Natural, for then it must have commen-
 “ ced as soon as there were Societies of Men in
 “ the World to be instructed and taught : But it
 “ appears to be quite otherwise ; for, before the
 “ Giving of the Law, the Dignity of the Priest-
 “ hood was one of the Rights and Privileges of
 “ the First-born, &c. Again he tells us, That the
 “ Tribe of *Levi* came into their Place by a Di-
 “ vine Constitution, *Numb. viii. 14.*”

Ans^w. We think this Gentleman is put to his
 Shifts indeed, when forced to flee to the State of
 the Church, when under Nonage and Minority,
 and thence to deduce Arguments, to disprove any
 Privilege of the New-Testament Church, advan-
 ced to full Age and Maturity. We learn from
 the Scriptures, a vast Difference and Distinction
 between the Infant-state of the Church, whe-
 ther considered before the Giving of the Law,
i. e. when the Church was domestical, and confi-
 ned in Families ; or after the Giving of the Law,
 and then became Congregational, being then fe-
 derally united together by the *Mosaick* Dispen-
 sation, which was servile, legal and typical, as is
 plain from *Gal. 4.* and the State of the Church
 under the New-Testament Dispensation, arriv'd
 at Evangelical Perfection : Wherefore we con-
 clude, That all Arguments advanced from the
 state of the Old-Testament Church, or from
 her Ordinances and Constitutions, thereby to anul
 any Gospel-constitution and Ordinance, is a most
 absurd and perverse Way of Reasoning. Again,
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understands himself : This much we know, and are sure of, that by Nature we are fallen Creatures and Sinners in the first *Adam*, and, as such, we can claim a Right to nothing, but the Curse of a broken Covenant of Works ; but by Faith in Christ, the second *Adam*, we recover and hold our Right unto all Gospel-privileges, upon the Tenor of that new and better Covenant, of which he is Mediator and Surety : So all who come under the Bond thereof, through Union to the Covenant-Head Jesus Christ, are advanced unto the high Dignity of being the *Sons of God* ; and if *Sons*, then *Heirs*, *Heirs of God*, and joint *Heirs with Christ*, by the incomprehensible Love and Wisdom of the Father ; and consequently their Right must be a Birthright-privilege, and therefore Divine, whether it fall under the Denomination of a Divine natural or positive Right : And seeing we are confident to claim this Right, upon the sure and unchangeable Ground of a New-Testamentary Disposition, purchased and confirmed to us by the Blood of the Testator, this makes our Claim no less sure and firm than that which is founded, whether upon the Law of Nature, or a positive Law. But, if our Adversary will contend for the Necessity of its being a Divine natural Right, by which if he mean such a Right as is founded upon the Law of Nature ; then we say, This Claim is not only (in our Judgment) consonant to, but also founded thereon. And that, (1.) As it belongs to us as Men, voluntarily and with Consent united together in civil Society ; we hope it will not be refused, that every free Society of Men, out of Bondage, claim it as their Right inherent, to elect

elect their own Office-bearers. (2.) If this be their Claim in Things merely Civil, how much more must this Right be inherent to them as they are Christians, voluntarily united in Society, for the joint worshipping and glorifying of God, as the prime End thereof, to chuse such, as they judge best qualified, to be their spiritual Guides in such solemn Work and Service ; for which End, the human Nature, endowed with Powers and Faculties fitted thereunto, was chiefly created by God : Who framed this Nature, so adapted for Society as its next End, that without it it cannot reach the End to which it was impowered, *viz.* the Worship of God in Society ; without which there would be an absolute Failure of one of the main Ends of Man's Creation. Whence we observe, That Church-society is not a Thing unknown to the Light of Nature ; and it appears evident, that God has laid the Foundation and Necessity of them in the Law of Nature, by the Creation and Constitution of it : And, if so, then it must indisputably follow, That all the Privileges thereof are founded upon the Law of Nature, among which, this elective Right now in Controversy is no mean one (yielding that its Exercise might be suspended, thro' Divine Appointment, until the Time of the Constitution of the Gospel-Church.)

Lastly, We say, That God, by giving a natural Life to Men, has also given them an inherent Right to use all lawful and proper Means to preserve it ; and, they are indispensibly bound, both by the Law of Nature and the written Law of God, to guard against whatsoever hath a Tendency

dency to its Destruction : If this be the Case with Respect to the natural Life, then surely this Right must be more strongly verified of the spiritual Life, which is of a far more superior Excellency and Value, and intitleth to more and better Privileges. We humbly think, that, from what we have briefly advanced, we have made it pretty evident, that the Christian People's elective Right is not only agreeable to, but founded on the Law of Nature.

In the next Place, he says, " But let us descend down unto the Gospel-dispensation, and we will find, that the Calling of Ministers did not even then go in the Chancel of popular Election. His Proof for this is, *1st*, In the Beginning of that Dispensation, *John* the Baptist came as a Messenger immediately sent by God, before the *Messias*, to prepare his Way, &c. *2dly*, After him, the Lord Jesus Christ, the High Priest, and Chief Apostle of our Profession, had an immediate Call from God his Father, &c."

Ans. 1. With Reference to our Lord Jesus Christ, we say, He was called and sent of the Father upon the great Work of fallen Man's Redemption, and to purchase his Church with his own Blood ; wherefore it must necessarily follow, that he is the Fountain-cause, the Founder and Erector thereof, antecedently to her Calling and Erection, where popular Election is neither requisite, nor can take Place, but in a Church constitute, fixed and complete as to her State.

Ans. 2. We look upon it as a convincing Evidence of a staggering Cause, when the Patrons

trons thereof are forced to seek Shelter in Means so foreign to their intended End: For we humbly conceive, that all Arguments drawn for the Subversion of the Point in Controversy, from extraordinary Officers and Rulers of the Gospel-Church, whose Office and Power was antecedent, as that, by vertue whereof she was to be called and erected (upon which this Office and Power was to cease) unto the ordinary Officers of the Church already called and constitute, and which was to be of perpetual Continuation in the Church; we say, We look upon all such Arguments to be pitifully weak, unless it could be made appear, that the ordinary Officers are the Successors of the extraordinary, in all these Things that concurred to the Constitution of their Office as extraordinary: Such as, immediate Call from Christ, extraordinary Gifts and Power, Divine Inspiration and infallible Conduct, extensive Commission to preach the Gospel to every Creature. These extraordinary Offices of Apostles, Prophets, Evangelists being ceased, we think nothing can be more vain and presumptive, than to pretend any Succession in Office to them, either in Whole or in Part, with Reference to what was extraordinary: Wherefore we assert it as our firm Sentiment, That all Arguments adduced by our Adversary, or any of his Party, with [whom he has said a *Confederacy*, whether *Romanists* or high-flying *Prelatists*, from the fore-said Offices; or from the Condition of the Evangelical Church, before completed as to her State of perpetual Continuation, are so clearly improbative of their Point, that it is altogether needless Labour, further to disprove them. And there-

therefore, we shall conclude this Head with a few *Remarks*, detecting some of these Absurdities, that appear to be couch'd in this Man's Way of Reasoning. Thence, (1.) He seems thereby to class the Lord Jesus, who is the Prince of Pastors and Lord over his own House, in the Rank of the ordinary Servants in his House. (2.) It appears he makes no Distinction between the extraordinary Officers, which were appointed to continue during the Time of gathering and settling Gospel-Churches, and thereafter to cease; and the ordinary Officers, of perpetual Continuance in the Church while Militant. (3.) He makes no Difference, apparent to us, between the Church (with Respect to the Exercise of her Privileges) when in calling and erecting, and when called and constitute: We think the Difference between Men while in gathering into a Church-State, and when gathered and settled therein, very plain: In the former Respect, we look upon them as only arriving to the Fruition of these Christian Privileges which the Gospel-call entitles them to take and possess; but when called, and in a settled Church-State, they are actually and personally possessed of all their Christian Rights and Privileges, and impowered to the Exercise thereof. Besides, who ever contended or will contend with God, while he is pleased to speak, to call and send forth his Ambassadors in an immediate Way, for erecting his Son's Kingdom among Men? then indeed must the People be silent: But when God ceases to speak, call and send forth Pastors to his Church, after that extraordinary Manner; then the People's Right to speak, call and elect their own Pastors duly takes Place.

Place. This is evident, *1st*, Form the Laws of Nature and right Reason, which do teach, That every Man that is endowed with sound Reason, has a Liberty and Power to judge for himself. *2^{dly}*, From the Divine Institution, in settling Gospel-Churches with ordinary Pastors, by the Suffrages of the People, according to Apostolick Practice; which we reckon equivalent to a positive Command, and sufficient to found the Christian People's divine positive Right of electing their own Pastors, to which, by the Tenure of the Gospel-Charter, they are as equally and fully entitled, as they are thereby to any other Gospel-Privilege. To conclude, We are of the Mind, that, what we have already said with all possible Brevity upon this Subject, may sufficiently document the Vanity of our Adversary's Aim and Design to nullify the foresaid contended-for Right, whether by Arguments brought from the State of the Church when domestical and confin'd to Families, or from the State of the Church when congregational and federally united, upon commencing of the *Sinaitick* Covenant. What a Beating of the Air is it, to essay the Overthrow of a Gospel-Institution, built upon the unchangeable Priesthood of Christ, by such foreign Arguments, as are now deduced from the changeable Ordinances of the *Aaronical* Priesthood? We leave it to the Judgment of the sober and unprejudiced Reader, to consider where the Strength of these, or such like Reasonings lies.

We might have ended this Section with what is already said: Seeing the Reverend Mr. Currie, in his Vindication of the Christian Peoples Right, hath so fully detected the Sophistry and Fals-

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hood of this Man's Reasoning, and his unaccountably deceitful Representation of Matters, pertaining the Point in Hand ; And he also having, at some good Length, solidly cleared the Scripture-proofs, adduced in our Testimony, as the Foundation of our Claim pled therein, from the Mists, cast upon them by our Opponent ; that we own it needless to add any Thing further ; but refer the Reader to him, upon the several Proofs, for full Satisfaction.

Yet we may be allowed to make such cursory Remarks upon such Particulars *in his closs Examination* of our Scripture-proofs, where we conceive it necessary, without the Censure of Presumption. To clear our Way, in Pursuance of our Purpose, we thought it requisite to acquaint the Reader, That we find this Gentleman assuming such a boundless Licence, to pervert Matters of so grave and weighty Concern, and assert such open and plain Untruths, that he leaves little or no Ground for a candid Reader to credit, what he, with an uncommon Confidence, stands not to aver.

The *first* Thing we remark upon his closs Examination of our Scripture-proofs, is, The intolerable Freedom he takes to misrepresent the Dead ; we mean, such Authors, of worthy Memory, whom he iniquously leads forth as Witnesses for him, in Opposition to the Cause now contended for by us, namely, Mr. *Samuel Rutherford*, Professor *Wood*, and the *London Ministers*. It is amazing to us (if the Man have any Conscience at all) how he dares, without Fear, publish downright Untruths to the World, when alledging these Divines, particularly Mr.

Rutherford and *Mr. Wood*, either to deny or impugn a Protestant Principle, which they ever asserted and firmly maintained.

He tells us upon our first Proof for the Christian People's elective Right, from *Acts* i. 15. (1.) That *Mr. Rutherford*, in his *Due Right of Presbytery*, p. 196. is against us. That the Reader may the better understand the Fallacy of this perverting Man, 1st, He unfaithfully quotes the Page, referring us to p. 196. for 190. 2. It is a scandalous Untruth to lay, That *Mr. Rutherford* contradicts, or is against us in what we claim from the foresaid Scripture: The Scope of his Dispute there is, only to prove against the Independents, that they have no Ground from *Acts* i. 15. of constituting or ordaining Gospel-Ministers; and this he assuredly knows was never claimed by any true Presbyterian.

We say in our *Testimony*, from the above-mentioned Passage, "The 120 Disciples being
" call'd by the Apostle *Peter*, to nominate and
" chuse two Candidates for the Apostleship, &c.
" did accordingly, v. 16. appoint, or, as
" many learned Men render it, decreed, offered,
" or presented Two, that, by Lot, the Lord
" might chuse one of them, &c." *Mr. Rutherford*, in his *Due Right of Presbytery*, p. 120. tells us, 1. That the 120 did nominate and present *Matthias*. 2. They chuse him; which plainly expresses all we plead for from the Text. The said Divine, in the 201 p. of the above-mentioned Book, asserts, That the People have God's Right to chuse; For, says he, so God's Word prescribeth; and, for Proof thereof, he

cites

cites *Acts* xv. 22. *1 Cor.* xvi. 3. *1 Cor.* viii. 19. *Acts* vi. 6. *Acts* xiv. 23. And, in the 8th *Chap.* of the said Book, *p.* 175. he says, Election of Officers (no doubt) belongeth to the whole Church.

2dly, After the same Manner he falsly represents Professor *Wood*, as arguing against our Claim of Election, from *Acts* i. 15. when, on the contrary, Mr. *Wood* is confuting *Lockier* the Independent, who contended, That the People, or whole Church, had the Right of ordaining their Pastors lodg'd in them, which he endeavoured to evince from this Text. Mr. *Wood*, near the Beginning of the 244 *p.* of his Book, plainly owns, saying, We grant, that Election of Officers is to be done by the People; but then tells his Opposite, That Election is no Ordination. We purposing all Brevity, think, this much produced out of the Writings of these two Divines, led as Witnesses opposing us, may sufficiently convince the World of the Injustice of our Adversary, and clear the Truth of our Plea.

3dly, What the *London* Ministers affirm in their *Jus divinum ministerii*, viz. That Election of a Minister doth not by Divine Right wholly and solely belong to the major Part of every Congregation, does not answer the Aim of our Adversary, when asserting, That the People have no Right at all to elect. We can easily yield, without hurting our Claim, that the Majority of a Congregation have no Power to exercise this Right, if rude, ignorant, and under Scandal; but if reputed gracious, and able to discern, we affirm it to belong to them.

We

We think we are not concerned to interest ourselves at present in the Controversy between the *London* Ministers and Independents any further than it relates to the Point in Hand. We humbly conceive, with all due Deference to their Memory, That their alledging in the fore-said Book, that these Words, *Acts i. 23. And they appointed Two*, relate to the Apostles, and not to the 120. (1.) It crosseth the very Scope of *Peter's* Speech, which was the chusing an Apostle. (2.) It is evident, that the Speech was directed to the Hundred and twenty, as the Electors; else the Notation of the Number in the Text would appear utterly needless, contrary to the Intention of the Holy Ghost therein. (3.) Again, it would seem strongly to imply a Superiority in the Apostle *Peter* over his Brethren Apostles, so as to guide, direct, limit and determine them in their Choice, as if they had been either ignorant that One was to be chosen, or that they might err in their Choice; all which, the Limitation of this Election to the Eleven Apostles, would plainly infer. And it is our Judgment, That whatever hath a Tendency to countenance or support the accursed Supremacy of the Man of Sin, which he founds upon the pretended Superiority of the Apostle *Peter* over his Brethren Apostles, ought carefully to be guarded against by all true Protestants.

4thly, Upon this Head, he tells us, saying, " You proceed in your Argument, and add, " 'That in the last Verse it is said, *And they gave forth their Lots; and the Lot falling upon Matthias, he was numbred with the Eleven Apostles.* Which Word (*Numbred*) in the " Ori-

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“ Original signifies to chuse by Votes, or common Suffrages, &c. Will you (says he) have the Effrontery to say, That the People’s Votes were asked, if they did approve of, or were well pleased with an Election made by God?”

We answer, That the Election of Two was given to the Disciples, of which Two One was certainly determined to the Apostleship; but the Election of the One, or final Determination which of these Two should be the Apostle, did only belong to God, v. 24. *Shew whether of these thou hast chosen.* Hence we learn, That there was a double Election in the Case; the Disciples did chuse, and God did chuse also; and, without this extraordinary and immediate Call of God, *Matthias* had not been an Apostle. We can see nothing derogatory to the Divine Majesty in the Disciples testifying their cordial Satisfaction in, or hearty Approbation of, that Divine Determination; as *Beza* tells us, That by the Greek Word *συγκατα-ἰνεν* may be rendred, *Hunc sortes eventum communi omnium sententia comprobatum est.* Hence we learn, That, if the Lord grant this much to the People in the Case of an extraordinary Officer, certainly this Grant must hold much more in the Case of ordinary Officers.

Upon our second Proof from *Acts* vi. 3. he says, 1. “ Because you say that sound Protestant Divines confirm the Divine Institution of popular Election from this Text, I shall show you that many of the best and most learned think otherwise; and the first I name is *Beza*, that Miracle of Learning, and eminent Reformer, &c.”

Ans.

Anfw. This is a detestable Falshood; which being already fully detected, and refuted in the *Vindication of the People's Right*, we pass it.

2. He tells us, "That the *London* Synod of Presbyterian Ministers, in their *Jus Divinum*, p. 129. deny the Consequence of your Argument; for it is a certain Rule, *Argumentum a minori ad majus non valet affirmative*: It is no good Way of arguing to say, That, because a Man is able to do the lesser, he is able to do the greater."

We answer, That this is not our Argument, viz. That, because the People are able to chuse their Deacons, therefore they are able to chuse their Pastors: But our Argument is this, That, if he has invested his People with a Power and Right to chuse their Officers about Matters of a lower Concern, much more have they this Right to chuse their Officers in the weightiest and highest Concerns. And we find the *London* Ministers themselves arguing from the less to the greater, *Jus Divinum*, p. 158. "In this very Choice of the Deacons, which was but an inferior Office, and serving only for the Distribution of temporal Estates of the People, the Apostles require, that they should not only be elected by the People, but also ordained to this Office: Much more ought this to be done in the Choice of Persons who are called to the Work of Preaching, and dispensing Sacramental Mysteries; a Service of all others of the greatest Weight and Worth." The Argument is the very same, and as forcible, when applied to Election: And hereby the judicious Reader may clearly see our Argument here, from the less to the

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the greater, fully conclusive, and probative of the Point in Hand.

Upon our third Scripture-proof he accosts us thus, " You endeavour (says he) to establish your Divine Right from *Acts* xiv. 23. And when they had ordained them Elders in every Church, or, as it runs in the Original, When they had ordained them, by Election or Votes, Elders in every Church; for so the Greek Word should be translated, as in 2 Cor. viii. 19. But who was chosen by the Churches, &c. and a little after you say, This is an unexceptionable Witness for your Right, and so bright an Evidence, that all the Dust raised by Popish Cavils and Exceptions against it, shall never be able to cloud or obscure this Argument; and then tell us, He has answered this Argument at great Length in his *Enquiry*, not by Popish Exceptions, &c." *Answ.* The Whole of his Pleadings against this Point, have been pled long before him by *Bellarmino* and other Jesuits, *Fa. Sage*, with other Prelatists. The Cloud of sound Protestant and Presbyterian Writers have adhered to, and contended for, the primary and original Signification of the Greek Word *χειροτονουσαντες*, which denotes a Chusing by Suffrages, with lifting up of the Hands, which was the Signification of the Word then in Use, when the inspired Evangelist *Luke* wrote the *Acts* of the Apostles. How unwarrantable is it then to recede from the native Signification of the Word, unless our Adversary could make it appear to be manifestly repugnant to the Sense of the Context? " He objects *Acts* x. 41. But unto Witnesses chosen before of God; where it cannot

“ be so used.” *Ans.* As the Word there must be taken for Chusing, without using the Ceremony of lifting up of Hands; so also it must be as certainly taken there for a Chusing without laying on of Hands: For, as properly God hath no Hands to lift up, so neither to lay on; and therefore, if *χειροτονία*, in *Acts* xiv. 23. must be taken in the same Sense in which it is taken *Acts* x. 41. then it cannot be meant of Ordination by laying on of Hands.

The great Mr. Gillespie, in his *English Popish Ceremonies*, p. 280. acquaints us, “ That when the Word *χειροτονία* is used by Ecclesiastical Writers for *Ordination*, yet then they use it in this Sense, they speak it figuratively, taking a Part for the Whole, as *Junius* sheweth: For these Two, Election by most Voices, and Ordination by laying on of Hands, were joined together, did cohere, as an Antecedent and a Consequent; whence the Use obtained, that the whole Action should be signified by one Word, gathering the Antecedent from the Consequent, and the Consequent from the Antecedent.”

All the Exceptions our Opponent leads in against our Proof from *Acts* xv. 22, 23. *1 Cor.* xvi. 3. *2 Cor.* viii. 18, 19. are so amply and solidly answered, that we see no Room for making further Remarks thereon: Only we learn from these Scriptures, That such is the near Concern and Interest that the Church of Christ, or Body of the Christian People, have in and about Ecclesiastick Managements, that, in the Apostolick Times, when any Business of weighty Consequence was to be gone about, it behoved to be done

done with the Countenance and Concurrence of the whole Church: And if this was the Church's Privilege, when under the infallible Ministry and Conduct of the holy Apostles, we cannot see by what Authority this Privilege is either limited, restricted to, or claimed by any particular Sett of Men in the Church, exclusive of the Body of the Christian People, under a Ministry both liable to Mutability and Fallibility.

In the *last* Place, he tells us, *p.* 51. of his Book, saying, "I find the Composers of your *Representation* furnish you with Two other Texts of Scripture; the first is, *1 John* iv. 1. *Beloved, believe not every Spirit, &c.* The second is, *Rev.* ii. 2. *I know thy Works, &c.* From these, as I take you up, you argue, That as the Christian People have a Right to withdraw from intruding Hirelings; so it naturally follows, that they have a Right to chuse such as are honest and worthy. This Argument (he says) I have confuted in the *Enquiry*, from *p.* 84. ——— 89." Which pretended Confutation we find fully refuted in the above-mentioned *Vindication*; yet we crave Leave, 1. To acquaint the World, that it is a great Untruth to say, That any one Minister in the Church either had any Hand in, or gave Countenance to, the composing of our *Representation*; neither did we crave the Aid of one or more of them: But what shall be done to the false Tongue, and the Tongue that speaketh proud Things, we leave to the serious Consideration of our Adversary, who has used his Tongue and Lips as his own against us; and, through his Rage at us, has cast all the Infamy he is Master of upon all

the Christian People that have, or shall be in the Church of Christ to the End. But we leave him to his Judge. 2. We subjoin to the two mentioned Texts, for the clearing of this Head, these following Texts, *Mat. vii. 15. Beware of false Prophets, &c. John x. 5. A Stranger will they not follow, but will flee from him, &c. Phil. iii. 1. Beware of Dogs. 1 Thess. v. 21. Prove all Things. 2 Cor. vi. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean Thing. Rom. xvi. 17. Mark them that cause Divisions and Offences, ——— and avoid them. 2 John v. 10, 11. If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed. For he that biddeth him God speed, is Partaker of his evil Deeds.* Moreover, we find it promised in the Prophecy of the *Malachi*, Chap. iii. 18. that, under the Days of the Messiah, the Children of God shall discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not. Correspondent to this Promise, we find the Apostles under the New Testament calling and exhorting the Christian People to exercise that discerning Spirit, as is evident from *1 John iv. 1.* And we find the same *John*, in his Epistle to the Church of *Ephesus*, Rev. ii. 2. commending the *Ephesians* for exercising that Christian Privilege and Duty. What can be the Meaning of all this, but to let us know that every Christian has a Right to judge of his Minister, and not to receive him alone upon the Authority of the Church, nor give him

him implicate Faith, because he is ordained by the Church? For, had the Apostle *John* thought the Name or Office of a Minister of Christ sufficient to determine the People to receive him, then the Command to try him had been useless, and to no Purpose. Seeing then the Import and chief Intent of the cited Scriptures, is to hold out the Christian People's Right to try their Ministers; then of necessary Consequence it must follow, that they have Power, upon Trial, whether to chuse or refuse them: For whatsoever God's Word doth import, by due Consequence must be taken for God's Mind and Truth. Neither do we think it in the Power of our Adversary, or any of his Faction, to put any other tolerable Sense or rational Meaning on the said Texts; neither can they produce to us any Text of Scripture, that can be rationally interpreted, to deprive the Lord's People of this unalienable Right. Indeed, he would fain persuade his Reader, that these Texts, *viz.* 2 *Tim.* ii. 2. and *Titus* i. 5, &c. are of this Tendency. But this is mere imposing on the Simple, their Scope being only to be a Directory to the Ministers of the Church to appoint and ordain other Ministers, but by no Means to impose, or violently to obtrude Ministers upon any particular Flock, contrary to their Choice and Consent.

But, to bring this Section to a Close, it appears to us, that, after all our Adversary's Labour and Struggle to overthrow a good Cause, he hath, unawares to himself, fallen into the Pit, which he hath digg'd for that End, and has overthrown his own Cause, (1.) By granting, Page 52. of his Book, " That the People should be on their
" Guard,

" Guard, that they be not seduced into Errors
 " by corrupt and erroneous Teachers. (2.) That
 " they have a Judgment of Discretion concern-
 " ing the Doctrine taught. (3.) Now, if the
 " Case of a People is such, that they have no
 " Teachers, but such as are corrupt, which is
 " the Case of the Protestants in *France*; then
 " they should seek out, and repair to a Church
 " that has Orthodox Guides."

Now, Reader, judge, whether or not, by these
 Concessions of our Adversary, he hath not fairly
 yielded the Cause we contend for. Surely, if it
 be the Duty and Right of a People to guard a-
 gainst Seduction into Error by corrupt Teachers;
 and that they have a Judgment of Discretion
 concerning the Doctrine taught; and lastly, that,
 if their Case be such, that they have no Teachers
 but such as are corrupt, then they are to repair
 to a Church that have Orthodox Guides; all
 which imply that the Christian People have a
 Right to separate from corrupt Pastors or
 Teachers, with whom they cannot abide in Com-
 munion, without manifest Danger to their Souls:
 If so, then this Right must be an inherent Right;
 this is so evident in itself, that hath been granted
 by some of the ablest Advocates against popular
 Election: Therefore we maintain it as a certain
 and indisputable Truth, That, if a Christian
 People have an inherent Right to separate from
 or reject the Communion of false and cor-
 rupt Teachers, endangering the Salvation of
 their Souls; then consequently they must have
 an inherent Right to chuse the Pastor or Teacher,
 with whom, *salva fide*, or with a safe Conscience,
 they can hold Communion.

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From what we have offered, in the Vindication of our Claim, with all the Conciseness possible; the intelligent and unbiass'd Reader may have a short and comprehensive View of the Irrelevancy of our Adversary's Plea (for making void an unalterable Privilege of the Gospel-Church, fixed and compleat as to all her Laws, Order, and Policy) from these following Grounds, so unsuitable to his Aim and Purpose : Such as, (1.) From God's vesting the Dignity of the Priesthood in the First-born of the Family, before the Giving of the Law. (2.) From God's appointing the Tribe of *Levi* to be his Ministers to the Children of *Israel* his chosen People. (3.) From God's sending forth some Men, whom he endowed with the Gift of Prophecy, to reveal his Mind and Will to the Church at that Time, whose State and Ordinances were to be changed. (4.) From God's sending forth, in the Dawning of the New-Testament Dispensation, *John the Baptist*, to be the Forerunner, to prepare the Way of our Lord and Saviour Jesus Christ. (5.) From the Coming of our Lord Jesus into the World, in the Fulness of Time, in pursuance of the eternal and grand Contract between the Father and the Son, to fulfil the Prophecies, and accomplish the Promises, that went before of his Coming; to fulfil and abrogate all the Types that did prefigure him, as the only one and great Sacrifice, to be once offered, to *perfect for ever them that are sanctified*. (6.) From Christ's appointing some of his Followers to be his Ministers to the People of the *Jews*, to fit and prepare them to be put into a New-Testament Church-state. (7.) From our Lord's sending

ſending out (after his Aſcenſion) ſome unto the extraordinary Offices, which were only temporary, ſuch as, of Apoſtles, Prophets, and Evangeliſts, for the Diſſemination of Goſpel-light, and the Erecting of the Chriſtian Church among the *Gentile Nations*: We ſay, how weak and imaginary the Strength of the Arguments deduced from the above Grounds is, for the invalidating, or making void a Divine Inſtitution in a fixed and conſtitute State of the Church under the New Teſtament, we leave to the Conſideration of the unprejudiced.

We think it not very ſtrange to find this Man oppoſing us, and all ſound orthodox Proteſtants, aſſerting the Divine Inſtitution of this Point in Controverſy; when we find him daring to gainſay (in an interpretative Way) the holy Spirit ſaying in the Word, *Ye ſhall not be Lords over God's Heritage*: But this Man boldly tells us as much near the Cloſe of his Book; but it ſhall be, that he with his Fraternity, affecting Preheminence in the Kirk, ſhall lord it over God's Heritage.

SECTION II.

HAVING, in the former Section, briefly vindicated theſe Sacred Texts, commonly adduced by all ſound Writers, for the Proof of popular Election, from the falſe Jeſuitical Gloſſes fixed on them by this Writer; we thought it proper to throw, into a ſecond Section, what we had further to remark on theſe Pages of his Pamphlet, ſo much ſtained and polluted with unchriſtian Raillery and Ridicule. And we beg leave

eave to say, Of all the Popish and Prelatick Do-
 ctors that ever lifted Pen against this great Truth,
 one of the chief or principal Part of a true
 Presbyterian Constitution, this Author appears
 to be the most virulent and shameless; for, even
 while pretending to be a Minister of this
 Church, and sworn to its Constitution, he's
 neither ashamed nor yet afraid to pull down with
 Axes and Hammers the beautiful and carved Work
 of the Lord's House; and to give the Signal
 from Pulpit and Press to all his Associates, crying
 as it were with a haughty Air, *Raze Raze*;
 and copying after these cruel Watchmen in *Song*
v. 7. he is pleased to treat the Poor of Christ's
 Flock very inhumanely; first, in *smiting* them
 with the Stones of heavy Reproaches and *cruel*
Mockings, as in *Heb. xi. 36.* and then in wound-
 ing their good Name and Christian Character
 with the vilest Accusations: And to add unto his
 crimson Guilt, nothing will satisfy, unless they
 are robb'd of their Vail of Divine Rights and
 Privileges, purchased for them and gifted to them
 by the dear Redeemer, both for Protection and
 Ornament; exemplifying, as one would think,
 in the whole of his Conduct, what is recorded
 in *Acts xx. 29, 30.* *For I know this, that after*
my departing shall grievous Wolves enter in a-
mong you, not sparing the Flock, &c. And tho'
 he's pleased with a confident Air to tell us, That
 the Scope of his Performance is to justify a most
 glaring Piece of Defection, the late Act anent
 settling of vacant Parishes; yet we are perswaded
 that the said unhallowed Act, embracing in its Bo-
 som the State-Patronage, is not unlike the pom-
 pous Altar from *Damascus, 2 Kings xvi. 10.*

set up in the Lord's House, to the Dishonour of
 his glorious Name, the Offence and Grief of his
 poor sighing People, and to the drawing down
 of heaviest Vengeance and desolating Judgment
 on this sinful Nation; and the said Act (as might
 easily be made appear from its complex Nature
 and Tendency) being originally *Antichristian*,
 and a Part of the *Romish* Constitution, must, as
 one would think, be a Piece of the Beast's *I-
 mage* and *Mark*, recorded in *Rev. xiv. 9, 10.*
And if any Man (Popish or Protestant) worship
the Beast and his Image, and receive his Mark
in his Forehead, or in his Hand; v. 10. The
same shall drink of the Wine of the Wrath of
God, which is poured out without Mixture, into
the Cup of his Indignation; and he shall be tor-
mented with Fire and Brimstone, in the Presence
of the holy Angels, and in the Presence of the
Lamb: And the Smoke of their Torment a-
scendeth up for ever and ever, &c. Every Word,
 being more emphatick than another, appears, as
 it were, brim-full of Vengeance against all such
 who not only receive this cursed Mark openly
 and professedly in their *Forehead*, but also a-
 gainst those who more refinedly, latently, ob-
 scurely and practically receive it in their *Hand*.
 With what pale Faces may our *Patronage-ad-*
vocates, Accepters and Buyers of Popish Pre-
 sentations, pale look on such awful Texts! Sure,
 their fig-leaf'd Distinctions will vanish into Smoke,
 before the fiery Heat of such terrible Threatnings.
 And tho' some may possibly judge this Charge
 too heavy, yet we fear 'tis no heavier than true;
 especially if it can be instructed, as has been un-
 answerably done, in several Writings, both before,
 and

and since the Commencement of the said Act, that thereby Christ's Headship is wounded; a new legislative Power erected; the State-patronage established; an Ecclesiastick Patronage framed, and new-modeled; the Lord's People robb'd of their just and undoubted Rights; and a Sett of Men vested with them, who, by the Laws of the Redeemer's Kingdom, have forfeited their Right to such spiritual Privileges; Hirelings and Men of dangerous Principles obtruded; *Simony* introduced, Accepters of some Presentations being obliged to pay for each Presentation about 200 Merks; great Numbers of oppressed Parishes rent and scattered; this poor Church divided; Censures for Non-submission threatned, and inflicted; many Souls starv'd; the Church debauched; corrupt Men encouraged; and these of sound Principles, and tender Practices, barred out; with many more Evils we cannot now mention.

While this Author, forsaking the Path of all sound Writers, is pleased, without a Blush, and with matchless Confidence, positively to deny that the Christian People have any Right to call or chuse their own Pastors; One may justly muse what could have induced him to act such a Part against it, and make so bold a Stand for abused Patronages, especially since there cannot be one Presbyterian Divine or sound Protestant Writer condescended on, in any Age, as favouring his Position. It cannot be the Force of Scripture-evidence that moved him; for a Man can scarce read these clear and strong Proofs, abstract from all Glosses whatsoever, but he must be convinced that the said Right belongs to

the People: Nor can it proceed from the Sentiments of the Primitive Churches and Fathers, nor from General Councils and National Confessions of Faith; for all these are expressly, and beyond all rational Contradiction, against him. Or whether it is, that the late grievous Act of Assembly for planting vacant Churches, may the more consistently be defended, or that the Force of *Romish* and *Prelatick* Arguments against this Truth, has, with some dazzling Evidence, made him cry, with these in *Acts* xii. 22. *The Voice of God, and not of Man*; we shall not determine: However it is, this Ecclesiastick Champion, with his long Spear of Banter, his sharp Sword of Sophistical Reasoning, and his strong Coat of Mail of human Authority, is not afraid, with a lofty Air of supercilious Disdain, to advance against whole Armies of renowned Warriors; and one would think he had been at Pains to drain *Rome's* Treasury, and to empty her Arsenal of her Club-law Weapons, and other sacred Artillery, with no other religious View than to storm and demolish one of the impregnable Forts of our glorious Reformation: Yet, when he has done his utmost, and borrowed the strongest of *Bilsan's*, *Bellarmino's* and *Sage's* Arguments (after whom he exactly copies) and exerted his Skill in misrepresenting some *Orthodox* Writers, and in forcing the holy Scriptures, by his perverse Way of Glossing, to father his *Heterodox* Notions, his Success, nevertheless, is just as glorious as that of some poor Lunatick, who, in his Madness and Folly, attempting to storm a Castle, is pleased, for Want of better Weapons, to thunder against it with Handfuls of Mire and Dirt; and, having

having thus bespattered it, thinks it Time to go off in Triumph, boasting of so great an Achievement.

Some, possibly, may be curious to know this Man's mighty Quarrel, and what these Crimes are wherewith he charges us, and for which he makes so great a Clamour and Outcry? We answer, *1st*, Because, after many Years Oppression and Distress, we did at length petition, in a humble and regular Way, That Means might be used by the Assembly for easing our Consciences of the heavy Yoke of Patronage. *2dly*, That the Act of Parliament 1719 might be better improven, and Accepters of Presentations discouraged. *3dly*, That the Overture, now a standing Act, might be laid aside. *4thly*, Because we enumerate a few of the sowre Fruits and bitter Effects of Patronage, now plainly homologate by the said Act. *5thly*, Because we complain, That not a few in this Church do too far submit to *Era-astian* Encroachments; accept of, and, as we hear, pay for, Presentations. *6thly*, Because we represent how much we are exposed to the Rage and barbarous Usage of some Patrons, for not submitting, over the Belly of all Light, to the Ministry of obtruded Hirelings. *7thly*, Because we have the Impudence to assert the Divine Right of popular Election, and claim it as an unalienable Legacy left us in the Redeemer's Testament; a Principle inlaid and interwoven with the true Presbyterian Constitution. *8thly*, That we humbly represent the Wrongs done the blessed Redeemer, in his Sovereignty and Headship over his Church, in the late persecuting Reigns; and complain, that no Act recognoscng the
same

same was ever made since the Revolution.
 9thly, Because we alledge, and prove (and, alas! it is more and more evident) that, by the present Acts made, and tyrannical Course and Measures now used, the Redeemer's Royal Prerogatives are invaded, and his Crown laid in the Dust.
 10thly, That his glorious and supreme Godhead was impugned, and in a Sense denied, by that poor unhappy Man *Simson*; and that his monstrous unheard-of Blasphemy, after much Wrangling and great Struggle, was passed only with a Sentence of Suspension; which Conduct mov'd a shining Light, now in Glory, to offer his Protest, alledging, *He saw the Glorious Redeemer panned at their Bar, and no fair Justice done him.* 11thly, Because we represent how much our Souls are in Danger of being poisoned and ruined with the *Arrian* and *Arminian* Herefy. 12thly, How much the Doctrine of free Grace was wounded in condemning the *Marrow*. 13thly, That we complain of some erroneous and blasphemous Books lately emitted, particularly by Mr. *Campbell* at St. *Andrews*. 14thly, Because we request, that the Laws made against abounding Immoralities may be put in Execution: And, to add no more, that we represented Matters not with that Humility and Decorum which became us, using only the ordinary Presbyterian Stile, *Unto the Right Reverend*, &c. and perhaps not addressing ourselves to him and his Friends in a more dignifying Strain. For these and the like unpardonable Crimes, his Reverendship is pleased to class us with *Socinians*, *Deists*, and *Freethinkers*, and to rank us among the *Thieves* and *Rogues*

Rogues in Drury-lane, as may be seen in his last three Pages. In short, all the dignified Clergy, with their Underlings in late persecuting Reigns, were, in Comparison of this Gentleman, only so many silly *Dunces* in the beautiful Art of Sophistry and Raillery. For a Swatch of his Skill, look but to his 9th Page, where, speaking of the Sixty representing Ministers (as he numbers them) alledged by him, through a great Mistake, to be the Compilers of our Papers, he is pleased to express himself thus, "—Now, " that such should enjoy their Dignity in the " Church (*a Popish Prelatick Term*) and in " the mean Time, as so many *Ætnas* and *Ve-* " *suviuses*, spue out all the fiery Invectives " that Ill-nature can invent, — is inconsistent " with common Honesty." Another we have of a Piece with this in Page 74. when speaking to the People, he tells us, " That by fixing the " Right of Election in the People, is to put a " Sword in their Hands to execute all Manner " of Cruelty and Massacres on such as differ " from them." What can exceed this fine Dialect? The silly *Pharisees*, tho' zealous Defenders of human Traditions, and the unhallowed Acts of their *Sanhedrim* or *General Assembly*, are by far excelled by this Reverend and accomplished Gentleman; for, while they termed the People *Cursed*, they wanted his Religion and Zeal to brand their Fellow-teachers, namely, a dissenting Brother, *Nicodemus*, with such a Designation.

As to the Author of this Performance under Consideration, we were very near slipping into a Mistake (tho' doubtless there have been
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greater ones) as to think he was some *Romish Incendiary*, intending to set the Clergy and People by the Ears, and to blow the Flame with the Bellows of Ridicule and Raillery ; but, since we heard he is a Minister of this Church, heading a certain Faction against the People, and the honest Part of the Ministry, our Surprise was the more increased, that any Man, under a Presbyterian Cloke, should pannel Presbyterian Principles at *Antichrist's* Bar, and in a cruel Manner execute them in the very Bosom of this Church, once a renowned Sanctuary for injured Truths : Since therefore he is a Priest, and must be busied in the Work of Sacrificing, at least in a moral Sense, let him with all our Heart, and more to his Honour, repair to *Antichrist's* Fold, where he shall not miss to find large Store of sturdy Errors, and old grown Blasphemies, to fill his Hands, perhaps, during Life ; nor shall he need to go over Sea, travelling afar, to find them, so long as he resides in this Church : But by no Means should he be so cruel as to embrew his Hands in the innocent Blood of precious Truths, particularly of popular Election, that has, like the poor Man's one Lamb, been so long nourished in this Church, tho' indeed often threatned by the Powers of the Earth, and grudged a peaceable Residence by corrupt Clergymen, whom nothing less would satisfy, for a Compliment to *Rome*, than the Spoils of the Lord's Heritage.

Waving to remark on any Part of his Pamphlet, but where he addresses himself to us, and attacks our Testimony ; We beg Leave to say, That, were it stript of its *Prelatick* Dress, ground-

groundless Cavils, Misrepresentations, false Glosses, Quirks and Quibbles, Witticisms and embarrassing Queries, an 8vo Page might probably contain it: And, since a Task of this Nature is almost as hard to manage, without, perhaps, offending a nice and modest Reader, as to rake into a Dunghil, and not molest Bystanders with its hurtful and unsavoury Steems, we resolve to be the shorter in all our *Answers* and *Remarks*.

In the Beginning of his Work, he lays down a Concession, clothed with such Limitations and Restrictions, as he cannot find in our *Testimony* and Conduct, namely, *That People may—represent to the Judicatories of the Church, her Corruptions and Errors, in order to a Reformation; but, that they are to be well informed as to these Errors, and to testify in the most dutiful Respect and Manner.* *Ans.* The Concession is true; but these Practices, complained of in our Papers, have proceeded, notwithstanding of many Remonstrances, and after repeated Oppressions: And, it would seem by the Treatment our *Testimony* met with, we have either been too modest, or the Matters complained of, were not at all culpable. But, whatever is the Case, 'tis exceeding strange, that the Complaint of above 1600 Souls, in a Church, should not be in the least noticed or regarded. If our Complaint to the Assembly is groundless and unjust, then Reason would say, it ought to be made appear that it is so, and the Church should have endeavoured, in Pursuance of a great Design and Duty of the ministerial Office, to remove these Scruples we had so groundlessly conceived; and, if the Complaint was just, one

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would think it was not so very much below an Assembly, to have considered them a little, and removed the Grounds, and satisfied the Complainers. But, seeing we were answered, neither by way of Redress nor by way Advice, what doth his fair Concession avail us? and to what Purpose laid he it down? True, he talks, as if the Assembly had been petted at the Harshness of some few Expressions in our *Address*, and therefore would not answer it; but, how agreeable is this to the Character he gives them? and how meanly does this look of Men, whom he calls the best and most learned in the World? 2. As for the Limitations of his Concession, he has not yet instructed wherein they are transgressed, or yet intrenched upon by us: Nor did the Committees, in whose Hands our *Papers* were lodged, impugn, or yet refuse, any the least Grievance therein represented; tho' indeed they refused to transmit them to the Assembly, as they also did the *Representation* of a Reverend Body of Ministers and Ruling Elders, without giving one sufficient Reason for their Refusal.

In the same Page he tells us, *The Scope of his Performance is to shew we have no just Ground to complain of the late Act of Assembly, with Respect to the Election of Ministers.* But, if we mistake not, he has missed his Scope, and ruined his Cause, such as it is, both at once, when in his *humble Enquiry*, p. 7. he plainly lodgeth the Divine Right of Election in the Presbytery, contrary to the Act he intends to plead for, which fixeth it in Heritors and Elders, exclusive both of Presbytery and People. And, if this Reverend Advocate be able to shew, in a Con-

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Consistency with his own declared Position, *quo jure* the foresaid Right can be transferred on Heritors and Elders, as such, exclusive of all others, he shall be a Reconciler of Contradictions.

Page 4. He alledges, That the Text, *Hos. ii.* 2. cited by us, is not a sufficient Ground for our Conduct, *Because the Remnant in Israel did not plead with that Church, until she became Idolatrous, and was divorced.* *Ans.* Then surely he destroys his own Concession, which bears no such Restriction, or at least retracts the one Half he so liberally granted. 2. The Text, we conceive, not only warrands to plead with a Mother for removing, but for preventing, a Divorce, the one Duty supposing the other; as the Duty of relieving the Poor doth very well presuppose our Duty of preventing, to our utmost, their Distress and Poverty. 3. Why may not the Children of a proud imperious Mother, so far disloyal and forgetful of her loving Husband, as to tamper with strange Lovers, invading his legislative Power and Authority, imposing on the Children and honest Servants of the Family, with Rigour and Severity, Laws of her own devising, and threatening to shut out of Doors, all such as cannot or dare not submit to her Acts and Customs, directly striking at the awful and amiable Authority of their great Lord and Father; We say, Why may not even Children, in such a Case, plead with their Mother, that, if possible, she may be brought to a right Mind, and her hateful Practices, which may shortly terminate in a Divorce, effectually stop?

This, no doubt, being consistent with the royal Law of Liberty, proves often a blessed Mean of preserving the Honour of an injured and affronted Father, of maintaining the Peace and Credit of a wanton and foolish Mother, and for exonerating the oppressed Children.

He tells us, *We ought to have the Honour and Peace of the Church much at Heart.* *Ans.* A chaste Mother will never reckon it her Discredit, that the Children vindicate their Father's Honour; tho' a Sett of haughty unfaithful Stewards, lording it over both Mother and Children, and beating their Fellow-servants, who cannot join in Confederacy with them, have nothing more in their Mouths than *Peace, Peace*; and, when petition'd by the Children for a Redress of Wrongs, are ready to throw the Door on their Teeth, reproaching and threatening them, alledging they lay Claim to a Legacy that never was in their Father's Testament, whatever former Interpreters of it were pleased to say to the contrary.

2. No chaste Mother, but one of a whorish Disposition, will upbraid the Children, while expressing a zealous Concern for their Father's Laws and Prerogatives; but rather will be ready to cover with the Mantle of Love and Meekness, any childish Infirmary, or want of Decorum, that may possibly be observed in their Way of Address.

Page 4. He forms against us a very black Libel, stuff'd with the heaviest Crimes,—*You treat, says he, your spiritual Rulers, in a most insulting and contemptuous Manner, and discover a quarrelling Humour, a violent and turbulent Spirit, giving it Vent by a Tongue filled with Ve-*

nom, and a Pen dipped in the most bitter and blackest Gall: And, to support this Charge, he cites out of our *Papers* these Words, where we complain, "That such Laws and Acts are now made and a-making, as strike at, wound and subvert the Constitution of Christ's Church; shut the Gospel-door of entring the Lord's House; open a Window of human Contrivance, for Access to Thieves and Robbers."

Ans. He must be a strange Chymist, that can extract out of any one Syllable of these Words, either Venom or Gall; and as dull a Divine, that cannot distinguish between *intentio operis* and *operantis*. To shew the evil Nature and Tendency of Actions is one Thing; and to reflect on Persons, as evil and wicked, is another: *Joab* opposed and inveighed against *David's* evil Purpose and Action of numbring the People; yet no Body was so unreasonable, as to say, he insulted his Superior. 2. In these Words, cited by him, we only enumerate a few of the woful and bitter Fruits of *Patronage* and the *Overture*, using them as Motives and Arguments to prevail upon our Judges; than which, nothing is more usual in representing of Grievances. 3. If our Libeller's Neck had been under our Yokes, he would, perhaps, have expressed himself in stronger Terms: And, tho' it is true, that Oppression makes even a wise Man mad; yet, for all his Fishing, he's able to discover nothing in our *Testimony*, but Words of Truth and Soberness. 4. When we consider that the Assembly 1732, whom we supplicate, had neither before the presenting of our *Papers*, made these Acts, complained of by us, nor yet had turned the *Overture* into

a standing Act, until our said *Papers* were off the Field, we're truly astonished at this Libeller's unreasonable Confidence, in charging us with insulting our Rulers, especially while we had Ground to think, the major Part of this Church were as much against these Acts as we. 5. These quarrell'd Passages are almost the express Words of our *Books of Discipline*, of many sound Writers, and of the holy Scriptures also. 6. It being a Matter of *Confession* with us, and that before a Judicatory, we durst not prevaricate, but give *Antichrist's* Laws and Customs their due Names; especially when we heard a Faction in the Ministry, was threatening their Introduction. 7. One cannot well miss to observe this Gentleman's strong Affection and Charity to poor *Patronage*, a silly Stranger from old *Rome*, of no mean Birth and Lineage, the Offspring of *Babylon* the Great, that could never meet with that Entertainment in this frozen Climate, among western Heriticks, suitable to its Dignity, excepting in the lucid Intervals of Apostacy and Defection: We say, his Regard to it is plainly so great, that, amidst his great Peunry of Arguments for its Defence, he's forced to use against us *Tertullus's* Weapons against *Paul*, Acts ii. 4, 5, 6. For we have found this Man a pestilent Fellow, a Mover of Sedition,—— a Ringleader of the Sect of the Nazarenes, who also hath gone about to prophane the Temple.

His 2d Ground, Page 5. is just as weak as the former, where he cites us, saying, in our larger Paper, *That there are a great many in this Church——do strenuously concur with the present Erastian Encroachments, &c.* Answ. See-

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Seeing the Justness of our Complaint is too notorious to be denied, we muse what he would infer from it, as a Ground of his Libel. Will he say, That our complaining of Thieves and Robbers, that obtrude themselves on Parishes where some of us are concerned, is an insulting of our Rulers; or, because many of them creep up to the Bench as Judges of our Complaints, who ought rather, by the Rules of Christ's House, to stand Pannels at the Bar; must we grone with Silence under Oppression, lest for their Sake we be hissed at, as Men of turbulent Spirits? then we may bid farewell to Liberty, and submit to Slavery.

After he has libelled us, he's pleased, *p. 6.* in his great Charity, to fall a praying both for us and against us, in the Words of *Jacob*, Gen. xlix. 6. *O my Soul, come not thou into their Secret, &c.* and in the Words of our Saviour, *Luke xxiii. 34. Father, forgive them, &c.* But to what Purpose these Divine Prayers are thus abused and wasted, let the Impartial determine. 'Tis very obvious, that the Reason and Occasion of both these Prayers was Cruelty, Ecclesiastick Tyranny, Persecution and Oppression, so much complain'd of by us in our Papers; and how apposite these Texts are for his unhallowed Cause, let any One judge. If we may presume to guess at the Import of his Prayer from the Nature and Scope of his Libel, it must, in plain *English*, run thus, *Seeing there is a Sett of Christians among us, who dare to make so bold a Stand for the Redeemer's supreme Godhead, Headship and Sovereignty, the Freedom of his Kingdom, and the Rights and Liberties of his Subjects, in Opposition to Arrians, Arminians,*
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Eraſtians, and the preſent laudable Act, Patronages and Prelentations, now, by human Authority, made the Royal Entry to the Lord's Houſe, and who are pleaſed to term, in their intemperate Zeal, all who enter in thereat Thieves and Robbers; let ſuch a Sett of poor Ignorants be pitied and pardoned; but, O my Soul, enter not thou into their Secret, &c. To the like Purpoſe, he cites 1 Tim. v. 19. Againſt an Elder receive not an Accuſation, but before Two or Three Witneſſes. Anſ. None are accuſed by us but before a Thouſand Witneſſes, yea, their own Writings, Acts, and Doings bearing ſufficient Teſtimony againſt them.

As another Argument, he tells us, *We have had our Conversion — by the faithful Miniſtry of this Church's Paſtors. Anſw.* It is not of faithful and honeſt Paſtors we complain; but, tho' it were ſo, may not an honeſt Man happen to fall into ſome particular diſhoneſt Actions, which may amount to be juſt Ground of Complaint?

Being yet in a libelling Humour, he asks, If
 “ Pride and Arrogance have ſo far gained on us,
 “ as to poſſeſs the Seat of the Scornful, and
 “ from thence to abuſe, cenſure and condemn our
 “ ſpiritual Rulers?” *Anſw.* If by Rulers he underſtands obtruded Hirelings, *Simſoniſms* and *Arminianizing* Haranguers, we not only reſuſe ſuch to be our ſpiritual Rulers, but reject them as ſpiritual Robbers, and Conſpirators againſt Jeſus Chriſt, his Truths, Intereſt and People; as we are well warranted by the Holy Ghoſt in Scripture, *Phil. iii. 2. Beware of Dogs, beware of evil Workers. Rom. xvi. 17. Now I beſeech you, Brethren, mark them which cauſe Diviſions*

sions and Offence, contrary to the Doctrine which ye have learned, and avoid them. John x. 5. A Stranger will they not follow, but will flee from him. 2 John 10. If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed. 2. We would ask, If Error, Tyranny and Pride have so far enslaved him and his Associates, as to mount Antichrist's Chair, and from thence, by vertue of their own Authority, to enact Laws, and frame Acts, censuring faithful Ministers, and excommunicating the Lord's People, who dare not, in Disloyalty to Jesus Christ, give their Amen unto them; cutting and carving at Pleasure in the Matters of the Lord, and vesting whom they think fit with the Spoils of Christ's Flock; and, when humbly addressed, frowning us away with a Begone, ye are in Jest, possessing the Seat of the Scornful?

3. This Man thinks fit to use the old Cant, not quite out of Fashion yet among the Lord's Enemies; we find in *Acts xxiii. 2. our Libeller's lofty Query thrown in Paul's Face, Revilest thou God's High Priest?* And the same Dialect made Use of by persecuting Prelates, and their Underlings, against the Lord's faithful Witnesses.

Again, as if he were for torturing Words to aggravate our Crimes, he tells us, *We arraign, and unmercifully condemn, Ministers and Judicatories for invading the Rights of Christ's Subjects; and, in our intemperate Zeal, summon them before our popular Tribunals. Ans. That the Rights of Christ's Subjects are indeed invaded, and their spiritual Privileges, the Fruit of the Redeemer's Purchase, in a violent Manner*

taken from them, is so undeniable, and evident both from the late Act, the present Way of supplying vacant Parishes, and from his pitiful Pamphlets, &c. that they must want both Eyes who do not see it. 2. When our former Distinction between Persons and Things is duly considered, we frankly own, that in a Way of discretive Judgment, tho' not by any juridical Power, we in our Papers did, and hereby again do, condemn, summon and arraign the Acts, and other Evils complained of, not at our popular Bar, but at the Tribunal of the holy Scriptures, erected by Zion's King, whereat the Decrees and Doctrines of Men or Angels are all to be tried, examined and judged. And, since in his Title-page he is pleased to cite against us, *Mar. xv. 19. Teaching for Doctrines the Commandments of Men*; one of the pattest Texts that could have been pitch'd on for cutting the Throat of his Cause; We are well satisfied the Cause he pleads be arraign'd at the Bar of this Sacred Text; and, if it happens to be condemn'd, as wanting the Stamp of Divine Authority (which its very Compilers durst never yet plead) then, we hope, he'll so far prefer Divine Authority to that which is only human, as to say Amen with us to its final Condemnation. 3. Would it not be reckoned a very senseless Story, supposing a covetous Clergyman, ambitious of Honour and Preferment, had been in *Balaam's Saddle*, and on his Journey to rob the Lord's People of their Father's Blessing and Legacy, and the silly Ass, in a rational Manner, had humbly rebuked his Folly and Madness; would it not, we say, have been senseless

less in him to have libelled his friendly Monitor, as summoning him to its brutal Tribunal?

Then, *p.* 18. as if he were wearied of our Society, and chus'd rather to be a Pastor to Cattle than to Christians, he advises us, *If we know of a better Church, to repair to it.* *Ans.* His Advice for draining the Kingdom of Subjects, and the Church of Christians, looks not so very friendly to either Kirk or State: However, since he thinks Flitting, in the present Situation, so very advisable, and appears so highly offended at our Non-submission to his Yokes, he's welcome to take the Advice to himself, and repair to some Church, where possibly he'll meet with more tractable and implicate Christians: And, since that Pastors are given as a Gift to the Church, and not the Church to the Pastors, his Flitting, rather than ours, would seem more natural and convenient. 3. If our Reformers, at this Man's Advice, had fled the Kingdom, dropt their Testimony, and ceased to contend against Antichrist's Followers, we, their Posterity, would have had but a cold Coal to blow at.

Then he supports a religious Scoff with no fewer than Two Verses cited at full Length out of *Luke xiv. 28, 29.* *For which of you intending to build a Tower, &c.*

As in his *Modest Enquiry* he thought fit to record his fervent Prayers; so here, *p.* 8. with some little Ostentation, he acquaints us of the *Success of his and his Friends Ministry, and how many Thousands rejoice in the Light of it.* *Ans.* When the mournful Complaints of so many honest Ministers and Christians, as to their Want of Success in the Lord's Work; the melancholly

lancholly Suspension of Divine Influence, and the holy Spirit's great Ablence from his own Ordinances, are seriously ponder'd; we fear, there is too much Ground to question either the Truth of his confident Assertion, or else the Ground of his Hearers rejoicing.

He pours out his Invectives and Satyrical Expressions against us, on Account of our Meanels and Poverty, as if it was the principal Character of a Christian to be rich; or, as if Riches could entitle unto, or purchase the grand Rights and Privileges of Christianity: How unfavoury is such a Breath! How wicked and detestable are such Thoughts! And in what strong and awful Terms does the Holy Ghost declare agaainst them, and express his Abhorrence of them! *Acts viii. 20, 21, 22, 23.* How unagreeable is such Manner of Speech, to the Doctrines and Precepts of the Gospel, to the holy Example of Christ and his Apostles! And, if there were any Respect of Persons with the Lord, the Authorities are more for the Poor than for the Rich: If these Texts, *Matth. xix. 23, 24. — A rich Man shall hardly enter into the Kingdom of Heaven; 1 Cor. i. 26, 27, 28. — Not many Noble are called; Matth. xi. 5. The Poor have the Gospel preached to them; Zeph. 3. 12. I will also leave in the Midst of thee, a poor and an afflicted People; Jam. ii. 5. Hath not God chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom?* We say, If these and the like Texts had been inverted, and as strongly affirmed of the Rich, as of the Poor, we have Reason to think, this Gentleman and his Friends would have exclu-

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ded the Poor of the Flock from any Interest in the Kingdom of Heaven.

He next upbraids us with the Smalness of our Number, as if Numbers were always an Argument of a good Cause. What Numbers were on *Elijah's* Side of the Question, when he told the People, *1 Kings* xviii. 22. *I, even I only am left a Prophet of the Lord; but Baal's Prophets are 450?* What Numbers had our blessed Lord, of whom it is said, *They all forsook him*; or *Paul* his Servant and faithful Witness, who complains thus, *2 Tim.* iv. 16. *At my first Answer no Man stood with me; But all Men forsook me?* Who can pretend to greater Numbers than *Turk* and *Pope*? and yet both are but *Antichristian* Heads, warring against the Lamb and his Followers. Yet, if all the honest Christians in *Scotland* were exactly polled, it is more than probable, that nine of ten Parts would oppose his Side of the Question, and adhere to ours, unless he should have Recourse to the ordinary Plea, That not Number of Christians, but Weight of Gold, and valued Rents, is chiefly to be regarded; and one malignant Nobleman or Gentleman weighed in *Antichrist's* Balance (now, alas! too much the Balance of *Scotland's* Sanctuary) is sufficient, to weigh down many Thousands of poor Saints and mean Christians.

Again, by Way of Derision, he tells us, *We threaten to erect a Church of our own, and to contribute for the Subsistence of Ministers as shall accept of our Call.* *Ans.* What less could we do, in such a melancholly Situation, when a prevailing Faction in the Ministry thought fit to excommunicate, materially, from Gospel and Sealing

ing Ordinances, all the Christian People within this Church, who have not Freedom to submit to the Ministry of obtruded Hirelings, in Consequence of the iniquous and sinful Act of Assembly 1732, and of the Patronage-act so much homologate thereby ; both which are now become, not only Terms of Ministerial, but of Christian Communion also, and thereby the Lord's People are laid in a Level, in Point of Christian Liberty, with unbaptized Pagans ?

Then, in a jeering Manner, he tells us, *We will meet with insuperable Difficulties in raising Funds for the Support of Ministers, unless we have found out the grand Secret of the Philosopher's Stone.* *Ans.* Let him, if he can, name these Wants, that All-sufficiency, believed in, cannot supply ; or yet these Difficulties casting up in the Way of Duty, that Omnipotency, depended on, cannot master ; tho' mean while we can assure him, that his Difficulties, in warring against Jesus Christ the Prince of Pastors and the Poor of his Flock, shall be found not only insuperable, but also intolerable. 2. Whatever are the Virtues of his Philosopher's Stone, we neither covet nor want the Secret ; the rather because, being better provided already, we are fully determined, through Grace, even to be doing with the Christian's Stone, the enriching Pearl of great Price, whose Virtues are innumerable. His Magical Stone would better suit and agree to *Simoniacal* Practices, now so much in Vogue, and help his poor mercenary Clients, in their bribing of Patrons, and buying of costly Presentations.

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He falls next a-guessing from what Airth our two Papers had their Rise and Spring; and boldly asserts, *They are the Offspring of some of the Malcontent representing Brethren, who revised and licensed them, who delight in Slander, and, like so many Ætnas and Veluviuses, spue out all the fiery Invectives that Ill-nature can invent.* Answ. One may know the Lion by his Paw; great Pity he is not absolute Master of Rome's fearful *Anathemas*. But, why are they and the Christian People thus compared to burning Mountains, and not rather to the *burning Bush*, especially when the hot Flames of a fiery Ecclesiastick Persecution, raised by him and his Confederates, have already seized on its Branches? 2. Supposing his Accusation were as true as it is false, yet what Ground has he, from any of our Papers, thus to abuse so great a Body of godly Ministers and Reverend Fathers? However, we can assure him, that both our *Papers* were composed by subscribing Christian People allenarly, before any one Minister in this Church saw them, and the Licence they received intirely popular; yet as truly Presbyterian, as his Pamphlet is Erastian.

Page 10th, He is much offended *that we pass by the Antinomians, excepting when we complain of the Assemblies 1720, 1722, for condemning the Marrow, a Book stuff'd with the grossest Principles of the Antinomians.* Answ. Seeing he is able to afford no better Argument against this Book, than Bluster and big Words, one would think his Invectives might have been very well spared, till such Time as he, or some for him, had fully disproved the Arguments writ

writ so judiciously and solidly in Defence of the prime fundamental Points of Faith therein-contained, and excerpted from the sound Writings of our greatest Reformers. 2. As we know not any one Point of Faith or material Doctrine taught and explained in the *Marrow*, that one needs scruple to justify; so we are not a little surpris'd and offended, that some of his Friends, at the framing of the 8th Act of the foresaid Assembly, stiffly refused the adding of these two momentuous Words, *Imputed Righteousness*, in the Business of Justification, tho' earnestly pressed thereto, in open Assembly, by some Reverend Members; which the Twelve Brethren did highly resent, and justly too, in their Answers to the 7th *Query*. Now, whether the *Marrow*, which teacheth, according to Scripture, the Necessity of a Law-magnifying, imputed and Surety-righteousness, as the Ground and Matter of our free Justification, or his Friends, who seem, at least by that Act, to refuse it, are most chargeable with *Antinomianism*, let the Reader judge. We are bold to affirm, That the Sermons preached by this Writer or any other Man, utterly devoid of the *marrowy Gospel-truths* contained in that condemned Book, are no better than mere Skeletons, empty Shadows, or dead Carcasses, and as unfit for Soul-nourishment, as light Froth or killing Poison.

He tells us, *The Antinomians were a Sect that our Assemblies, in the covenanting Times, much complain'd of.* *Ans.* It is surpris'ing to hear this *Anti-Covenanter* speak of covenanting Times, unless it is only to serve a Turn, and to impress the Reader with strange Notions of the

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Marrow, as if condemned by our worthy Covenanters ; whereas he cannot instance one Assembly-Act before 1720, or any Writer, that we know of, excepting his great *Gamaliel Baxter*, that ever presumed to condemn it : Yea, he may see the worthiest and greatest Divines in that covenanting Period, in their recommendatory Epistles prefixed to the Book, highly approving it.

Page 12th, when speaking of the Authors of our Testimony, he tells us, *Like simple Ones we have given them implicate Faith, trusting them as Papists do their Teachers..* *Ans.* This Accusation is most false and groundless, as may be seen in the Preface to our Papers. 2. Talk of the Popish Doctrine of implicate Faith, and blind Obedience, who will, this Writer and his Friends may shut their Mouths and be silent ; for, what else is the present Ground of Controversy betwixt them and us, but that we cannot give implicate Faith and blind Obedience to their unjust Acts imposed upon us, and the honest Part of the Ministry, from the sole Ground of their own lawless and absolute Authority ?

Next he alledges, *Had we applied the last Assembly, in a discreet and humble Manner,----- a Representation had never been refused, but would got a fair Hearing.* *Ans.* What fair Hearing got the Reverend Brethren's Representation, given in at the same Time with ours ? What Hearing to the *Feebles* Paper, given in the Year before ? Or, what Hearing do the numberless, and honest Instructions from Synods and Presbyteries get almost every Year ? Are they not generally thrown by, as so many old Cast-clouts, as unworthy of any Notice or Regard ? tho'

no doubt they applied to the Assemblies in a very discreet and humble Manner. 2. Supposing the People had supplicate the Assembly for turning the Overture into an Act; for continuing and establishing Patronages; for supplying of Vacancies with none but Accepters of Presentations; for deposing of all who shall dare to oppose such Laws, Acts and Settlements; for Reponing of Mr. *Simson* to his Charge and Office of Teaching; that no Act may be made for recognoscing the Redeemer's Headship; and that implicate Faith, and even blind Obedience, may be given to all Assembly-acts, right or wrong: Supposing such unhallowed Stuff had been the Matter of our Petition, we have Reason to think, this Reverend Gentleman would have reckoned us the humblest and discreetest Christians, perhaps in the World; but, if this is the Way to be accounted truly Humble, they're much to be blamed that ever charged either Prelate or Pope with Antichristian Pride.

He adds, *That the Assembly would have ordered something to be published for---shewing the Weakness and Insufficiency of the Arguments you build the Divine Right of popular Election upon.* Ans. 'Tis no doubt a great Pity, that so useful a Piece of Generation-work should have been obstructed by our popular Indiscretion: Yet, if any such vain Attempt had been made, they behoved either to find out a new Bible, or to make *absolute Authority*, and the mighty Argument of a *Vote*, the Foundation of their Reasoning, and of so mighty a Performance. Yea, they would had the Honour of being the first Presbyterian, or yet Protestant Assembly, that

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that ever engaged in so bold an Undertaking; tho', mean while, their Act, antisciptural as it is, imports no less.

P. 13. he says, *Had you been used as you richly deserved, the Committees had moved to the Assembly, to proceed against you with the Censures of the Church.* Ans. The red Flag is already thrown out, open War proclaimed, Ecclesiastick Swords drawn, and already sheathed in the Bowels of both Ministers and People, in excommunicating the one, and suspending and deposing the other, for no other Reason imaginable than that they refuse to yield blind Obedience to their sinful Acts and Laws, and cannot be prevailed upon to drop a Protest they faithfully entred against the present Conspiracy formed against the Blessed Redeemer and his precious Truths. 2. He boasts, as if the Church's Keys were hang'd at his and his Friends Girdle, for no other End, than to open the Door to Christ's Enemies, and shut it on his Children and Servants; but we can assure him, they were never, like Antichrist's Keys, formed, or appointed, for so vile and Antichristian Ends.

He says, *We are very confident of the Strength of our Arguments.* Ans. No great Wonder, seeing they are, almost in express Words, so very scriptural, and so highly approved by whole Armies of the godliest and soundest Writers: And tho' his Confidence is more marvelous, in telling us, p. 58. *That he's left us neither Shadow nor Appearance for the Proof of our Right*; yet nevertheless both Shadow and Substance remain untouched; and his borrowed Strength from

Cardinals and Bishops is no much better than Weakness itself.

He alledges, *That our saying we have proven our Divine Right to the Satisfaction of all the Godly, is a blotting out of the Book of Life all that are not of our Opinion.* *Ans.* This Way of citing Passages is very unfair; for our Words are, *to the Satisfaction of all the Godly and Unprejudiced.* Now 'tis plain, a godly Man may be a prejudiced Man; and, tho' not prejudiced, yet, possibly, from Weakness or Inadvertency, may hardly be convinced or satisfied.

P. 14. He is pleased to recommend to us his rare Piece, the *Humble Inquiry*, for Light and Information. *Ans.* Some of us have read his Book, and his Arguments too, in Popish and Prelatick Writers, before his illuminating Pamphlet had its Existence, and must say, The more we read them, the more we are convinced and satisfied that he and they both were left to wander in the Mazes of Antichristian Darknes.

P. 14. He alledges, *That while we make the Christian People the rightful Proprietors, we differ from the 60 Ministers who discharge Settlements without the Consent of Elders and People; and from the much honoured and learned Gentleman, that makes Election consist in the Consent of the Congregation and Presbytery.* *Ans.* This apprehended Difference is none at all; for both the Ministers and Gentlemen do assert with us, That, as positive Election belongs to the People, so Ordination to the Presbytery; the former being ineffectual without the latter. For this, see their *Enquiry into the Method, &c.* p. 9. and the *full Vindication of the Peoples Right,*

Right, p. 124. We only add, That Elders, as they are a Part of the People, and ministerial Charge, have, no doubt, a joint Share in the Election aforesaid; and this, we humbly judge, is all that is meant by the Reverend Ministers in their Representation.

P. 18. and 20. He is at a Loss to know what we understand by the Christian People, and yet he proceeds to shew they have no Right. Can he or any describe a Power, such a Number of persons may have or want, and not know what he means by these Persons? He may, with as much Reason, lodge a Right or Privilege in a Non-entity, for a proper Subject.

At length he is pleased to refer us to our Catechism, where *the Christian People*, says he, *as I take it, are all baptised Persons, professing Faith in Jesus Christ, and Obedience to him.* Ans. We think the Description very good, and are well satisfied with it; for thereby all the Ignorant, Scandalous, and Profane, bewraying, openly, the Unsoundness of their Profession, and that cannot warrantably be admitted to the Lord's Table, are plainly excluded from the Privilege of voting in Election of Church-Officers; and, if he would stand to this Description, his trifling Questions, how to separate the Godly from the Ungodly, and if Children as well as Parents, Servants as well as Masters have this Right, should perfectly vanish.

P. 19. Tho' he appears satisfied with the Description given of the Christian People, yet by no Means will he allow them their forelaid Right; why? *Hereby*, says he, *will be introduced Confusions and Disorders: Into what Difficulties*

difficulties must we fall? On what Rocks shall we stumble? And, into what quick Sands shall we sink? And next to an Impossibility to keep them in Order, and hard to bring them into one Place.

Ans. What strange and insuperable Difficulties! Every Midge a Mountain, in the plain Way of commanded Duty; and the Fall of a Leaf, like the Roaring of a Lion! None of all the Church's Pilots, while steering by the Compass of Divine Revelation, ever had much Reason to complain, even in the most distressing Storms; whereas they who steer'd their Course only by that of human Authority, and carnal Prudence, have split even in the greatest Calm on the fatal Rocks of Error, Superstition and Idolatry, and at length were swallowed up in the pernicious Gulph of Atheism. This Man, and his Fellow-rowers, who have already brought this sinking Church into deep Waters, would do well to advert, lest, while shunning chimerical Rocks, they fall into real ones, and be reckoned by the great Master-Pilot as Betrayers and Plunderers of his rich loaden Vessel, committed to their Oversight and Care. They may, if they please, turn their Eyes to a few of many dangerous Rocks left in Record, for preventing their Ruin; *Jer. xxiii. 1, 2. Ezek. xlv. 10. Mal. ii. 9. Matth. xviii. 6. Rev. xxii. 19.* *2dly*, If one Church shall not contain them, is it not easy to take them by Halves or Quarters? or, may not the Session poll their respective Bounds? And any one of these Ways, we're persuaded, would not take the 10th Part of the Time, that is too often sinfully consumed in determining the civil Rights of Heritors.

P. 22, and 23. he affirms, *That the Election of our Elders, which is not by the People, is more Antiscriptural than that of Ministers, and a greater Nullity in their Ordination; and yet we have no Complaint about it.* *Ans.* Tho', indeed, there is a great Odds between the Soul-hurt and Danger a Parish have Reason to fear from a corrupt, insufficient Minister, and that from an Elder; yet nevertheless, that Deacons and Elders are not chosen by the Voices of the People, is no doubt a great Wrong, and what we are as far from justifying, as this Writer is from condemning. 2. If People are silent, and do not remonstrate against the Election or Ordination of such Elders, they so far, as we conceive, give an implicate Consent, and free these Elders from the Charge of violent Intrusion, so much now complained of in the settling of Ministers.

3. We would ask him (seeing he's so full of Queries) If he knows of any one subscribing Elder or Deacon that was received to Office upon an accepted Presentation from a Patron *toto fere populo renitente*? Or if, at their Elections, the Patron's Concurrence with the Electors is required as a *sine quo non*, as in the Act complain'd of it is? Until he is able to answer these affirmatively, we must beg Leave to say there is no Nullity in their Ordination.

P. 24 and 25. he has a Bundle of Questions, all reducible to one; such as, *What shall determine the Election? Is it the Majority? then they'll invade the Right belonging to the Minority: Is not the Minority a Society? — And have not they this Legacy?* *Ans.* Puzzling and learn'd Questions! As the Majority and Minority

ty are Parts of the Whole, so both of them together make up but one Congregation ; nor can the minor Part be called a Society, until disjoin'd from the major Part, and erected into a distinct one ; for, till then, they are still a Part of the Society or Congregation. Moreover, if the minor Part of a Congregation is a Society, it would follow, that the Minority of this Minority would make another Society, and so on, until it were reduced to a single Person ; which, in no Propriety of Speech, could be called a Society.

2. Seeing it is the Right and Privilege of every Member of an Ecclesiastick Court to judge and determine in Matters competent to them, we would ask him, If that, when the Majority carries it by Vote, the Minority are invaded in their Sacred Rights? If they are not, but must be concluded by the Majority, pray, To what Purpose twits he us with such Questions? Or, if they are wrong'd, why does not he, in his profound Wisdom, provide a Salvo?

He alledges, *If we allow other Protestants a Share with us in our Right, we must needs be for a Toleration.* *Ans.* This is answered, on his 14th Page, where we shew who are to be excluded from this Privilege, who not.

P. 26. He says, *That such of us as are able to contribute (for the Subsistence of our Ministers) will contend to have the sole Right vested in our Persons, to the Exclusion of the Poor.* *Ans.* He's pleas'd to predict what, according to our profess'd Principles, cannot possibly happen ; or, loving to make Profelytes, he perhaps recommends it as a Rule worthy of our copying after ; for he expressly tells us, *That all these Christi-*
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ans in *Acts* vi. 3. who were not able to contribute, were excluded from the Election, contrary to the Letter of the Text, which says, *The Saying pleased the whole Multitude*, and not a Part, or the richer Sort only.

P. 32. *I must*, says he, *acquaint you, that I am to cite Greek, and to speak to you in an unknown Tongue*, Tit. i. 12. *Ans.* As he plainly perverts the Scriptures in the *English* Language, so he seems to corrupt them in the *Greek*; while he writes *yasapes* for *yaseses* ἀγῆσαι: And, since his *English* and *Greek* appear alike foreign to the Scriptures, 'tis no great Marvel they're unknown to us. Moreover, since he, in Imitation of a proud Boaster, and raging Railer, *Isa.* xxxvi. thinks fit to *English* his *Greek*, and speak to us in our own Language, we might been very well excused from making any other Return than what the good King *Hezekiah* commanded his People, *Answer him not*.

Then he adds, *These Cretians, having still a Tincture of their National Vices, — could it be admitted to chuse their Ecclesiastick Rulers?* *Ans.* Such of them as did bear the scandalous Character of being *always Liars, evil Beasts, Slow-bellies*, could not be allowed to chuse: 2. The Context plainly shews (namely, v. 11.) That these *Cretians*, thus characteriz'd, were corrupt Teachers, teaching (like this Author and his Clients) *Things which they ought not, for filthy Lucre's Sake*; and so should neither have been Electors of Ministers, nor Teachers of Christians.

P. 38. *Are there* (says he) *corrupt Teachers in the Church of Scotland? then the People can*
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repair to, and attend on the Ministry of such as are faithful and honest; this is the Remedy that is left you. *Ans.* 'Tis very much, no doubt, that he allows the poor Flock so great an Indulgence, or that he is for a Separation in any Case; but, why should whole Flocks be exposed to the Inconveniency of wandring and straying for spiritual Food, when they may be supplied with faithful Pastors, if but allowed to chuse them? And why do Judicatories thus scatter the Lord's Flock, by their authorizing of such corrupt Preachers, and unhallowed Settlements? And, seeing it is in their Power to remedy these Evils, but do it not, are not they chargeable with them, and accessory to them? 2. We appeal to any thinking Man, if a corrupt Teacher, so deserted, should, as a Minister, or yet as an honest Man, lay Claim to the Emoluments of that Settlement: But, when Men throw off the Thoughts of Duty, they're ashamed of nothing, no, not of publick Dishonour; yea, they are satisfied that others be burdened with the Care of Souls, provided they enjoy the Benefice and empty Title of *Pastor*; let them have but the Advantages, and let take the Charge and hard Service who will.

P. 39. Because we say in our Papers, That Christ's Sheep, by a heavenly Instinct and Sagacity, know the Voice of the true Shepherd from that of a Stranger; he bids us give over our Cant, and speak to him intelligible Words that he can understand. *Ans.* Since he cannot understand our Words, why, like these in 2 *Pet.* ii. 12. doth he speak Evil of Things he understands not? Will he, with his dear Brother Mr.

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Campbell in *St. Andrews*, dare to burlesque and ridicule the special Operations, and gracious Fruits of the holy Spirit? alledging Reason to be sufficient, with the Help of mere external Revelation, to discern the Things of the Spirit of God; contrary to 1 Cor. ii. 14. *The natural Man receiveth not the Things of the Spirit of God, neither can he know them, &c.* 2. Tho' he carries his Jeer on these awful Matters too near the Borders of Blasphemy, using the Dialect and Cant of *Deists* and *Pelagians*; yet is he as unable to disprove these Points, as to pluck up by the Roots the Whole of Christianity. 3. Why should it be thought a Thing incredible, that the new Man, or renewed Nature in a Believer, having its own spiritual Discerning, Taste and Sensation, should be able to distinguish between a faithful, gracious Minister, dispensing Divine Ordinances with the special and powerful Assistance of the Holy Ghost, and an ungodly Hireling, dispensing the same only by the Help of natural Parts, and acquired Abilities?

P. 50. he says, *We cite* 1 Cor. xvi. 3. *as Satan cited a Passage out of the Psalms, by artfully concealing a Part of the Words, viz. To bring your Liberality to Jerusalem.* *Ans.* Every Word in the Text cited by us, only as a consequential Proof, makes nothing against us, but precisely for us: For, if the Church had a Right to elect or chuse a fit Person to carry their Liberality to *Jerusalem*, much more a faithful Guide to direct them in their Journey to Heaven. 2. With what Face can he condemn Satan, tho' justly too, for concealing a Part of a Text, while he's not ashamed to justify a dear Friend

pervverting the brightest Texts in all Divine Revelation, in Defence of his monstrous and blasphemous *Arrian* Notion? Might not Satan cry out against him, as justly as against the *Jewish Exorcists*, *Acts* xix. 15. *Jesus I know, and Paul I know, but who are ye?*

Then he cites against us his Poet's Words,—*Quoties vis fallere plebem, finge Deum*; i. e. *Whenever you have a Mind to put a Cheat on common People, give it out that God says so.* *Ans.* All that this proves, is only a Piece of pardonable Weakness, and that generally God's Word is most credited amongst the People: But we are afraid, this Way, of any, is the most improbable, to put a Cheat on many Kirkmen, unless his *Latine* Phrase might run thus,—*Quoties vis fallere clerum, finge legem aut regem*, i. e. *Whenever you have a Mind to put a Cheat on a Clergyman, give it out, that some human Law or great Man says so.*

Page 72. Having given us a long Detail of *Socinian Tenets*, he tells, *He finds us harmonizing with them, for this only Reason, because they are for popular Election.* *Ans.* As corrupt *Socinians*, in this Point, are sounder than he is; so, even Satan, in confessing the Supreme Godhead of the blessed Redeemer, seems more *Orthodox* than some of his learned Friends who blasphemously deny it. Are we *Socinians*, because with them we own a Divine Truth, popular Election? Such a vile and groundless Accusation might justly put the Grand Accuser to the Blush. We would ask him, If he would take it well from an *Atheist*, to be called an Harmonizer with the grand *Adversary*, because that, with him, he believes there is a God, and trembles?

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trembles? Or, will he be ashamed to assert that Jesus Christ is the holy One of God, because it is an Article of Satan's Confession? Such a Way of Reasoning carries its Weakness in its Bosom. Certainly one may very well defend these, with several other Points of Faith, acknowledged by such a Set of Creatures, and not be charged with their Diabolical and pernicious Tenets: Might not we more justly argue, Because, with the Papists, he boldly denies a Scriptural and Reformation Principle, that therefore he is *Popish*.

Again, says he, *You harmonize with Deists and Freethinkers, as Tindal and his Club.*

Ans. This being of a Piece with the former, we shall only add, That the Growth of *Deism*, in our Day, is owing to nothing more than to the modern Harangues and embellished Discourses upon human Virtue and Morality, tending so much to exalt Man's corrupt Nature, and to soothe Men in the natural Principle of Self-conceit and Esteem, which leads them to fix on the Religion of Nature, falsely so called.

Page 74. He addresses us with a Scoff, and a Scripture in his Mouth, both at once, saying, *Suffer then the Word of Exhortation from your assured Friend and hearty Welwisher, Come out from among them, and be ye separate.* *Ans.* Seeing he cannot but know, that what we maintain in our *Papers*, is as far distant from *Socinianism* and *Deism*, as Heaven is from Earth, we muse how his Conscience allow'd him thus to abuse holy Scripture, and to accost us in such a Manner: And, after he has boldly attack'd our spiritual Rights, and wounded to his utmost
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our good Name and Christian Character, should we really be so credulous; as to believe he is our assured Friend? Nay, as the poor *Highland-man* said of *Transubstantiation*, It will not believe for us. 2. In his Exhortation, he conceals a material Part of the Text, 2 Cor. vi. 17. (*saith the Lord, and touch not the unclean Thing :*) For what Reason, and in Imitation of whom, we shall not say; only he did well so far, in not abusing that sacred Name, *LORD*, in his mock Exhortation: And it may be thought, 'tis a Piece of Prudence to set his Thumb on the latter Clause (*touch not the unclean Thing*) as pointing too directly against his rotten Cause, unclean Acts, and Popish Inventions, so much patronised and warmly defended in this and all his other manly Performances. 3. He seems also to be very unlucky in all his Citations; for the Text he adduceth, plainly overturns the whole of his magnificent Building, and fairly separates betwixt the Flock and his beloved Hirelings, who, by their bowing to the present *Dagons*, are rendered morally unclean.

Then he is pleased confidently to assure us, *That the Government, either of Kirk or State, will never suffer this Right to be lodged in the People, or exercised by them.* *Ans.* This is truly *Erastian Chat*, and a charming on the highest Key of *Erastianism*. The Lord Jesus has fixed this Right, and lodged it in his People; and this Writer says, *It shall not be suffered*: Strange Language in the Mouth of a Worm! Will it not suffice him to have robbed us of our Divine Right, unless he also rob the God-Man Redeemer of one of the shining Pearls of his Mediator-

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ry Crown, and force it as a Compliment on Kirk and State?—*Quis talia fando, temperat a lachrymis?*

Again he tells us, That neither Kirk nor State will suffer this Right to be lodged in us, —unless we become too masterly for both, —and have in our Power Rome's Argument, —by cudgelling and compelling, both by Force and Violence. *Answ.* While upbraiding us at this Rate, does he not say, The Lord's People shall never obtain their just Right, until they are able to cope with him and his Abettors, and beat them to yield it; and that he and his Friends are resolved, with Fire and Sword, to maintain this Right against us, till by Force of Arms they shall be obliged to give it up? 'This *Romish* Argument is, no doubt, worth a thousand of his other dull ones, and is absolutely prevailing; for, where Force is used, there is no need of Reason: This is *Rome's* Way for keeping all in the Dark, and procuring blind Obedience, having the secular Arm at their Devotion, to punish these whom they dogmatically condemn. Is it possible such a Tenet, or Antichristian Spirit, can harbour in the Breast of a sound Protestant?

2. As Gospel-Truths have Efficacy sufficient to the pulling down of strong Holds, and need not the Help of any such Weapons; so neither do they require them, nor were they ever much obliged to them; tho' it must be owned, his *Romish* Doctrines of Patronage-Acts, Presentations, and antiscriptural Settlements, could not long subsist, without such carnal Helps.

Then he adds, That we have already begun to make Attempts on Ministers Persons. *Answ.*

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Such a manifest Falshood would make Impudence itself to blush. Did not the People all along apply, without Force, in a legal Manner? Is not our *Testimony*, which he had before his Eyes, a Proof of it?

Again he says, "Surely not by fixing the Right of Election in your Hands; for this is to put a Sword in your Hands, to execute all Manner of Cruelties and Massacres on such as shall presume to differ from you." *Ans.* He should either make good his bloody Charge, and shew himself so far, at least, an honest Man; or, failing so to do, he ought to be punished as a vile Accuser and Calumniator: However, he has no Reason to fear Danger from us, who desire to commit our Cause to Him that judgeth righteously, and complain on him and his Friends, at a Throne of Grace, as Enemies to Jesus Christ, his Interest and People. And we can assure him, the worst we wish him, is, That he may repent of this his Wickedness; and pray God, if perhaps, the Thoughts of his Heart and Words of his Mouth may be forgiven him. But pray, what are these Massacres he would fright the World with? The Shutting of Two or Three Kirk-doors, or Pulpit-doors, and hardly allowing Access to serve an Edict or two: And is it any Wonder that Oppression, in one of the greatest Comforts of Life, made some few People express such innocent Resentments? But what Volume would suffice for recording the Instances of Cruelty and barbarous Usage, exercised by different Instruments on the Lord's distressed People; especially since the rigid Execution and Exercise of the fore-said sinful Acts and Customs has so much obtained?

ned? Such as the Imprisoning of some, quar-
tering Soldiers on others, obliging not a few to
leave their native Country, wounding several
with small Shot, and constraining many, who
were Tenants, to flit and remove; whereas we
defy him, or any other, to make it appear, that
ever the least Violence was offered to the Per-
son of any Man, on that Account; excepting,
perhaps, in Self-defence.

He says, *To allow us the Exercise of our
Right to call Ministers, were to put a Sword
in our Hands.* Very true, 'tis a Sword, or ra-
ther a Scourge of the Lord's Making, gifted to
his People, for holding and scourging out of his
Temple all Thieves and Robbers. And, to be
sure, none will offend at this innocent Weapon,
or grudge its Exercise, but Buyers and Sellers,
always declared Enemies against it. It is indeed
long since the *Romish* Hucksters, making Mer-
chandice of Souls, voted it out of Doors, as
what very much disturbed the Peace and Quiet
of their Kingdom of Darkness; but why this
Man is so fond of their Example, we shall not
say, if it is not, that he intends to rise up, and
lay the Foundation of cursed *Jericho* in our
First-born Privileges and sacred Rights.

While he thus talks so unreasonably, he re-
minds us of the late barbarous and cruel Act,
which, like a Sword indeed, has been already
sheathed in the Bowels of both Parishes and Pres-
byteries: And, alas! if when but a Stripling, co-
vered in the homely Dress of an *Overture*, it
was capable of doing so much Mischiefe, what
Havock, may one suppose, will it make in a
short Time within this poor Church, when now

advanced to the gigantick Stature of a *standing Aet* ; and, *Goliath*-like, swaggering in our Valley of Vision, with this Champion for its Armour-Bearer ?

It is worth remarking, how much he is pleased, in his *Humble Enquiry*, p. 56. to propale his Prayers to the World, in these Words, *I thank thee, onlywise God, who assisted me, and enabled me, to reason after this Manner.* Pray, after what Manner has he reasoned ! He would indeed, if he could, reason the blessed Redeemer out of his Headship, and the Christian People from their Rights, and perswade us to a tame Compliance with Conscience-enslaving Yokes : But, if that, and the like Stuff may be accounted just Matter of Praise, then *Rome's Te Deums* are holy enough Songs. Then he adds, *O Father of Light, grant, that in thy Light I may see Light.*

If one might form a Judgment of his Prayers by his Performances, so much stuff'd with Falshoods and Raillery, and contradictory to the Light of the holy Scriptures and of Reason also, they have been either very unsuccessful ; or, at least, answered not much unlike to those of an old *osor populi*, a proud ambitious Clergyman too, *Numb. xxiii.* who, albeit he had previous Light and Prohibitions to the contrary, yet, with matchless Impudence, importuned the Lord once and again for new Light, in a very unhallowed Cause, not much dissimilar to this of our devout Adversary : For, as the one sought Light and Liberty to curse the Lord's People, so the other, as would seem, affected the same, for robbing them,

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them, not indeed of their wordly Substance, but of what is infinitely more preferable.

A few short Remarks on this Author's Humble Enquiry finished.

THIS Writer's finishing Stroke against our forefaid Right, being come from the Preſs about the Time that this of ours entred it, we thought it ſome Way a providential Call for us to drop a few Remarks upon it.

His Piece conſiſts of about two Parts, viz. the Hiſtory of Settlements for the Space of Ninety Years; and a ſhort Answer to the *Mutual Negative*, with 15 Lines of Reply to Mr. Currie's *Full Vindication of the People's Right*, &c. conſiſting of 376 Pages.

1. Tho' indeed it muſt be owned, that this laborious Bee has been at no ſmall Pains in making ſo great a Collection, and compiling, no doubt, ſo worthy a Hiſtory of the iniquous and Anti-ſcriptural Settlements, which ſo much obtained in the former Periods of this Church before the Revolution; yet we are at a Loſs to know, what good Purpoſe this fine Performance can ſerve: For his large Scroll of Settlements behov'd either to be right or wrong; If right, why ſeems he ſo ſhy to tell us ſo much? And if wrong, for what End did he collect a Cluſtre of ſo bad Examples, ſeeing we have too many already? Is it, that, like another *Ham*, he may uncover, and with ſome Kind of Pleaſure look upon the Nakedneſs and Shame of his old ſpiritual Fathers, expoſing

them, by such impudent Conduct, to the Ridicule of their Enemies, *Papists* and *Prelatists*? Then, surely, if these shining Lights, who so much lamented over, and to their utmost opposed these Defections now gloried in by this Man, were to arise from their Graves, they would probably salute him in *Noah's* Words to his unnatural Son, *Gen. ix. 25. Cursed be Canaan, a Servant of Servants shall be unto his Brethren.* Or, does he intend, by raking thus into one Heap the Blots and Stains of former Periods, to propose them to Posterity as a beautiful Pattern to copy after? or yet to weaken the Hands of any few in our Day, opposing Antichristian Usurpations? May he not, just with as good Reason, compile a History of the Old and New Testament Saints their gross Sins, Enormities and Defections, proposing them to Mankind, as a tolerable good System of Morals worthy of Imitation?

2. Albeit we had no Ground, as we are very much afraid we have, to suspect the Truth of his Collection of Settlements in many Particulars; yet, at most, they are only to be accounted Aberrations from the stated Rule of Settlements, fixed in our *first and second Books of Discipline*, by our first reforming Fathers, and as a Rape committed on them by the then Civil Powers, with a corrupt Party in the Church, as in our Day, too much concurring with them, plotting always the Settlement of Prelacy, and keenly opposing a strict Work of Reformation: And, as these first Fathers happened to be sore oppressed by lax and corrupt Brethren, so were their faithful

ful Successors in After-periods ; as our Church-Histories witness.

3. In the most of these Periods mentioned by him, they were only advancing towards a full and more complete Reformation, and at the same Time, for the most Part, very sore distressed and born down with Patronages, dealing freely with the Imposers for a Removal ; and, while the Yoke remained, made the best they could of so great an Evil. But, can he give one Instance, in all these Periods, when an Assembly homologate Patronage by a solemn Act, robbing the Christian People of their elective Right, and vesting Elders, and even Heritors not of this Church's Communion, therewith ? Or, was it ever heard in any Period of Presbytery till now, that an Act of Parliament limiting Patronages, and affording a fair Handle for defeating the Patron's Power of presenting, was practically refused and trampled on, as is the Act 1719 ?

4. This poor Man, in defending his unhallowed Cause, would seem to be sore pinch'd, and reduc'd to the last Extremity ; when he's so much oblig'd, like the Sow in the Puddle, still to be plunging in fulsom Work : And, as if it were his Element, finishes his poor Task with a vile and loathsom Collection, scrap'd out of so many borrowed and begged Registers ; a Pillar of Sand and Mud, erected very artificially, for supporting his rotten and tottering Building.

5. After he has, with much Sweat and Toil, rais'd a lofty Dunghil out of this dirty Trash, from under which our great Lights in these reforming Periods groan'd to be delivered, he appears to have gathered fresh Courage against us
and

and our Cause, glorying and boasting of what really was the Shame of these Times; and, if we may use the Expression, like a silly Cock, fond of his own Dunghil, triumphs and crows with renewed Vigour, even after a fatal Defeat.

6. Such an unsavoury Performance, sending forth its hurtful and nauseous Steems, will certainly be accounted by every honest Christian, worthy rather to be trampled under Foot in a Mire, as its proper Element, than received into a Closet among orthodox Writings.

7. It might be a Query, Why, in his Collection of Settlements, he puts himself to so much Trouble, by travelling so far back? One would think, the unprecedented Settlements since the *Revolution*, but especially, since the fatal Year 1712, might afforded him Materials for so rare a History; we might perhaps guess his Reasons, tho' at present, for want of Time, we rather incline to pass them.

8. In his lean and pitiful Answer to the *Mutual Negative*, we find him, here and there, culling some few short Sentences, Expressions and Words, and tossing them, with some small Turns of Wit, as light Feathers in the Air, unworthy of so great a Doctor's Notice.

In the whole of his argumentative Part we find nothing worthy our Notice, or that appears unanswerably strong, excepting one Argument, which, we frankly own, has more Weight than a thousand, and which, we're very much afraid, will greatly puzzle the learned Author of the *Negative* satisfyingly to answer: We have it at the End of *p. 151.* conceived in very strong and
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formidable Terms,---*These Gentlemen have wisely concealed their Names; for I cannot think there is any Thing less in their Pamphlet, than the atrocious Crime of high Treason; and that, however they escape themselves, yet the Mutual Negative deserves a further Confutation, by burning it at all the Market-Crosses of the Nation with the Hand of the Hangman.* It must be confess'd, that all the Millions of foundest Writings since the Creation of the World, amass'd into one Volume, would be found too slender and weak to stand against the fiery Heat of this absolutely strong and masterly Argument. *Rome* herself, from whom we conceive he has borrow'd it, can hardly produce a greater: 'Tis pretty well known how much that *Satanical Synagogue*, for many Centuries, has been obliged to it; and, even in the late Times of Tyranny, the very Cause which he so warmly defends, was not a little indebted to it. While he foolishly charges the foresaid learned Author with Treason against an earthly King, because he cites *Knox* against the *Regimen of Women*, he forgets that he himself is justly chargeable with atrocious Treason against the KING of KINGS, while so much against the Sovereignty and Government of Jesus Christ in his own House.

9. As to the *Full Vindication of the Peoples Right*, he seems to be so much confounded with the Strength of Argument in that Book, that he's forced to use, for an Answer, this silly Excuse, *He has no Time to be so meanly employ'd.* Strange! Can any Employment be reckon'd meaner, than that of scraping together a goodly Number of old Presbytery-Registers, and from these

rotten Graves to raise the frightful and ghastly
 Defections and Failings that were dead and bur-
 ied before he was born? One would think,
 and not think much amiss, that the mean Em-
 ployment of *Causey-raker* were the more eli-
 gible and honourable of the two.

FINIS.



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